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The LUTHERAN OUTLOOK

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Vol. X JUNE, 1945 No. 6

Pointed Paragraphs

THE MINISTER IN THE POSTWAR WORLD

THE MINISTER of the postwar world will be different from some of the ministers of the past. He will have been trained for his work not only in the theological seminary, but in the school of life. He will be a diplomat, but he will tell the truth. He will be able to expound the Scriptures and preach well on occasion, but he must know psychiatry too; not that he may have a "complex for complexes" as Rufus Jones would say, but that he may help humanity to find itself, solve its problems of adjustment, and lift it toward God.

The minister of the postwar world should, by all means, be a man of prayer. He should have some of the devotion and humility of St. Francis of Assisi, the scholarship and courage of Martin Luther, the mystic understanding of the Holy Spirit which permeated the message of George Fox, and that passion for the nurture of the soul which dominated the life of Horace Bushnell. In short, the minister of the postwar world must have sympathy without morbidity, courage without severity, and an appreciation for quiet and peace in religion, and growth in Jesus Christ.

The minister of the postwar world must be called of God and consecrated to his task, not one who has entered the ministry to escape from his past sins or for fear of his future ones. He should have an integrated emotional life, self-control, and an eagerness to serve.

The world is shattered and torn. Civilization has threatened to be on its way out. Men's spirits are failing them. They need the voice that said to the sick of the palsy, "Arise, take up thy bed and walk." The challenge is great. Who will accept it?—Harriet L. A. Silver, in *Watchman-Examiner.*

What the woman is to be within her gates, as the center of order, the balm of distress, and the mirror of beauty, that she is also to be without her gates, where order is more difficult, distress more imminent, loveliness more rare. —J. Ruskin.

J. EDGAR HOOVER, F.B.I.

"I am not easily shocked nor easily alarmed. But today, like thousands of others, I am both shocked and alarmed. The arrests of 'teen-age boys and girls, all over the country, are staggering. Some of the crimes youngsters are committing are almost unspeakable. Prostitution, murder, rape. These are ugly words. But it is an ugly situation."

Mr. Hoover presents the following data: "In the last year 17 per cent more boys under 21 were arrested for assault than the year before, 26 per cent more for disorderly conduct, 30 per cent more for drunkenness, 10 per cent more for rape. And that despite the fact that many of this age group had already gone to war or were productively employed. For girls, the figures are even more startling; 39 per cent more for drunkenness, 64 per cent more for prostitution, 69 per cent more for disorderly conduct, 124 per cent more for vagrancy.

"And these were only the ones who were arrested—advanced cases."—*N. Y. Herald-Tribune.*

If I know that it is God's Word and that God has said so and so, I don't ask how it can be true. I am content with the Word of God, whether it agree with reason or not. Every Christian should follow the same course in all matters concerning our holy faith.—Martin Luther.

SEARCH THE SCRIPTURES

At any price, give me the Book of God! I have it: here is knowledge enough for me. Let me be *homo unius libri.* Here, then, I am, far from the busy ways of men. I sit alone; only God is here. In His presence I open, I read this Book; for this end, to find the way to heaven. Is there a doubt concerning the meaning of what I read? Does anything appear dark or intricate? I lift up my heart to the Father of lights. Lord, is it not Thy word, "If any man lack wisdom, let him ask of God?" Thou "givest liberally, and upbraidest not." Thou hast said, "If any be willing to do Thy will, he shall know." I am willing to do: let me know Thy will. I then search after and consider parallel passages of Scripture, "comparing spiritual things with spiritual." I meditate thereon, with all the attention and earnestness of which my mind is capable. If any doubt still remains, I consult those who are experienced in the things of God; and then, the writings whereby, being dead, they yet speak. And what I thus learn, that I teach.—*John Wesley.*

I expect to pass through this life but once. If, therefore, there be any kindness I can show or any good I can do to any fellow being, let me do it now, let me not defer nor neglect it, for I shall never pass this way again.—J. Galsworthy.

POWER

All our work must be born of mu deep, protracted and passionate pray Yes, it is the passion of God that need, the heart of fire, the soul ba tized with God's own love and suffe ing for lost humanity and human ne and sorrow. Travail of soul is wh brings the birth of souls. God mu give you first the vision and then t victory, first the blossom and the b and then the fruit, first the drama prayer on the silent battlefield of t heart and then the drama of histo working it all out in actual fulfillme before the world.—*A. B. Simpson.*

Not what we give, but what share; for the gift without the giver bare.—J. R. Lowell.

EFFECTS OF ALCOHOL

One of alcohol's peculiarities is affinity for nervous tissue. Animal e periments show that the concentrati in the brain is 20 per cent above th for the body as a whole. Substances nerve cells and fibers absorb the na cotic readily, and it accumulates at t synopses between nerve cells. The alcohol-saturated junctions have dif culty in transmitting nerve impuls hence the Old Soak moves slowly wh intoxicated, is staggering of gait, u certain of speech, and rather insen tive of pain.—*Gearge W. Gray, M.D.*

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The
LUTHERAN OUTLOOK

LUME X JUNE, 1945 NUMBER 6

EDITORIAL

pe Learns Slowly, t He Is Learning

THERE WAS SOMETHING almost pathetic in the address which Pope Pius XII delivered on June 2 before the Sacred College of Cardinals. At the e time as he warned the world of grave perils still ting in Europe, citing among them "those mobs of dispossessed, disillusioned, disappointed, hopeless men who are going to swell the ranks of revion and disorder in the pay of a tyranny no less desc than those for whose overthrow men planned," the nan pontiff sought by every device of argumentation xplain away the Vatican's early intrigues with Fasn and National Socialism and to prove that the Roman holic Church had been an outspoken enemy of the tical ideals of the Axis powers.

here was much truth in what he said concerning the r peril that has arisen in Europe. Even hard-headed tish and American statesmen, who have hitherto mingly followed a blind policy of appeasement in re- d to the arrogant assumption of arbitrary power in ope on the part of Russia, have at long last begun to ress misgivings concerning the new shackles which Soviets are apparently forging for Eastern Europe.

he Pope therefore rendered a real service to the cause freedom when he declared that nations, especially dium and small ones, that "sustained their share of fering in order to overthrow a system of brutal vioce are entitled to refuse to accept a new political or tural system which is decisively rejected by the great jority of their people." Although he did not mention ssia by name, there could be no doubt in the minds thinking men that he was speaking very pointedly of efforts of the Soviets to destroy democratic liberties l to fasten their communistic philosophy on all of Eue that has come under their domination. Even the man Church, which has its own ideas of when and ere real liberty shall be enjoyed, has begun to experience something of the antagonism of an anti-Christian totalitarian state, and is probably acquiring a new appreciation of the blessings of religious liberty.

BUT THE PONTIFF was not nearly so happy in his efforts to persuade the world that there had been no sympathetic relations between the Vatican and the Fascist-Nazi conspirators. Particularly unimpressive were the reasons he set forth for the Concordat which the Church of Rome signed with the Nazi government of Germany in 1933. This, he claimed, had been practically repudiated by his predecessor, Pope Pius XI, in his encyclical on Passion Sunday in 1937, after the Nazis had begun to reveal their true spirit of apostasy from Jesus Christ and of hatred for His religion.

His expressions of righteous wrath against the iniquities of Naziism would have been far more convincing if the world could have forgotten that the Vatican was a silent partner in every one of the preliminary moves by which the Axis powers laid the foundations for their future aggressions. But it is not so easy to forget the foul part which papal conspiracy played in Franco's overthrow of the Spanish republic, aided and abetted by Fascist Italy and Nazi Germany. Nor can the world lightly erase from its memory the enthusiasm with which the Pope blessed the banners of Italy when Mussolini's forces marched forth bravely to engage in the rape of Ethiopia, which gesture was later rewarded by the banishment of all Protestant missionaries from that country and the firm establishment of the Roman hierarchy.

And surely all mankind is not ignorant of the fact that the papal system is part and parcel of the Fascist regime in Argentina which from the outset of World War II succeeded in disrupting Western Hemisphere unity and even now is thwarting every effort to establish religious and political liberty in that South American nation.

And if the Pope is so unhappy now over the Concordat which his predecessor signed with the Nazis of Germany

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in 1933, why, it may be asked, did Vatican policy call for such an agreement? Was it not in the hope of gaining certain concessions from the Nazis for the Church of Rome? Isn't that the motive behind all the political machinations of the Vatican? It is significant that it was only after the Church of Rome discovered that it had little or nothing to gain from its alliance with an anti-Christian pagan philosophy, and particularly after it became clear that it was linked up with a political regime doomed to defeat, that the disillusioned Roman hierarchy began to take steps to repudiate the unholy alliance into which it had entered with its Nazi-Fascist confederates.

IT IS EVIDENT that the Pope has learned something, although he is learning slowly. But has he learned yet that all political intrigue is foreign to the Gospel of Jesus Christ, and that the victories of the Kingdom must be won with spiritual weapons and not carnal? Will he seek in the future to cooperate with other Christians rather than to gain advantages over them or to utterly crush them?

Perhaps this is too much to expect, but it ought to be clear to the Roman hierarchy by this time that every form of totalitarian government, whether it bear the Nazi, Fascist, or Communistic label, is inimical to true Christianity. Such forms of autocratic rule which crush human personality and defy divine authority are in truth the very antithesis of the Christian religion, and to enter into league with such forces can bring naught but disaster to the Church of Christ.

"For what fellowship have righteousness and iniquity? or what communion hath light with darkness? And what concord hath Christ with Belial?"

Peace Conference Is Drawing to a Close

THE HISTORIC GATHERING of forty-nine nations at San Francisco which is seeking to frame a charter for a new security organization to preserve the peace of the world has almost completed its task. It is probable that it will have adjourned before this issue of the LUTHERAN OUTLOOK reaches our readers.

Although innumerable difficulties have faced the Conference, it is now quite apparent that a new international peace organization, based on the Dumbarton Oaks proposals, will emerge from its deliberations.

Some idea of the importance which the participating nations have attached to the proceedings may be gained from the number of high-ranking statesmen who have participated in the Conference. They have included thirty-seven foreign ministers, including all from the Big Five, as well as five prime ministers, two deputy prime ministers, and one vice president. Large staffs of experts on international law, foreign policy, world trade, international exchange, and other political questions have worked in the background.

Secretary of State Stettinius, in a notable broadcast, expressed considerable optimism over the accomplishments of the Conference. He contended that the original proposals had been considerably improved by "open" debate; that regional security arrangements, like th Pan-American Union, have been brought within th larger framework of the world organization, although th new league will remain supreme in matters of enforc ment; that an "effective trusteeship system" for coloni areas and mandates had been written into the charte through "American initiative," and that this trusteeshi system will "offer real opportunity for progress to depe dent peoples"; and that Big Five solidarity has been a sured.

Will the charter work? Will it keep the peace? M Stettinius himself raised the questions, and then replie "We can do no more at San Francisco than to establi the constitutional basis upon which the world can li without war—if it will."

Here, indeed, is the crux of the whole problem. Ev while the Conference was engaged in its arduous tas French cannon and machine-guns were barking in D mascus and the whole Moslem world was stirred by t new war that was threatening in Syria. Prime Minist Churchill served what was practically an ultimatum the French, and General de Gaulle countered by char ing that British agents were stirring up the Syrians revolt. It was clearly a clash of business interests b tween the British and the French, and much oil was stake. While Russia was quick to reveal its sympat with the French, the United States was equally prom to back up the British.

All of which raises the question of how long the F Four, or the Big Five, will succeed in maintaining th "solidarity". One thing is already clearly apparent— of the ingenuity of man and all of the peace organizatio that statesmen and rulers may contrive to establish n or hereafter will never succeed in banishing the curse war until mankind is led by a different spirit than th which fills the world today. How long will it be bef the world will see and understand that the answer to age-long hope and longing can be found only in Him w is called "The Prince of Peace"?

Truman Invites Hoover In Good Will Gesture

PRESIDENT TRUMAN'S INVITATION to form President Hoover to come to the White House on M 28 for a conference on the problem of feeding Europe w a fine gesture. It was the first time the only living president had been invited to the executive mansion sin he moved out on March 4, 1933. His ready acceptance President Truman's invitation to come to the Wh House to give his views on the European emergency fered a striking contrast to the late President Roosevel refusal immediately after his first election in the fall 1932 to accept President Hoover's invitation to come the executive mansion for the purpose of offering s gestions on how to meet the critical domestic situat created by the economic depression then gripping United States.

President Truman's invitation to Hoover was hai throughout the country not only as the inauguration

w "good feeling" era in the United States, but also e end of the one-man government policy. It was anced at the White House that invitations had also extended to Alf M. Landon and Thomas E. Dewey, unsuccessful Republican candidates, to visit the ident.

llowing Mr. Hoover's conference with the President May 28, a White House announcement described the ting as "very pleasant" and stated that "very conctive ideas" had been received from the man who eved a world-wide reputation as a humanitarian for relief work in Europe during and after the first World .

rmer President Hoover's views on European relief well known. When he urged that food be sent to dren and aged and infirm in the occupied countries urope in the early years of the present war, his aps received no support from the Roosevelt administra-. Ten days before his recent visit with President Tru-, he made a strong radio plea for immediate steps to eve starvation in Europe. "It is now 11:59 o'clock on starvation clock," declared the former President, as urged that the Army be assigned the task of taking r the feeding of Europeans.

This is not a question of feeding Europe next winter," Mr. Hoover. "This is a problem of the next ninety s; it is urgent. It is urgent as a matter of humanity. s urgent as a matter of preserving order. It is urgent protection of our boys in Europe. It is a job so long ayed that only the American Army can solve it."

he American people generally will welcome the apent purpose of President Truman to subordinate the it of partisanship in the interests of national unity the cause of humanity. The only sour note heard s far has come from the Wisconsin Industrial Union ncil, C.I.O., which passed a resolution on May 27 ing: "We are greatly alarmed at the trend away from policies of President Roosevelt. This trend seems e strengthened by the invitation to consult with Hert Hoover on world food problems."

One would think that an organization like the C.I.O., ich has done much to raise the standards of the comn man in the United States, would also be interested bringing succor to the suffering masses of other lands. so, they could hardly find a stauncher champion of h a program than the Christian humanitarian, Herbert over.

ate of Adolf Hitler emains a Mystery

ALTHOUGH INTENSIVE SEARCH has been made by the Russians in the ruins of the Chancellery lding in Berlin, no trace of Hitler has been found. Alugh the Germans themselves are confident that the zi fuehrer is dead, no one has been discovered who nessed his death. Of six charred bodies found in Berthree are said to resemble Hitler, Joseph Goebbels, propaganda minister, and Martin Bormann, his depu-Rumors persisted in Germany, however, that Hitler is in hiding. Other reports had it that he had left his ruined country aboard a submarine, and was seeking sanctuary in Japan.

By the end of May every one of the principal Nazi leaders who were still believed to be alive with the exception of the former Foreign Minister Joachim von Ribbentrop, had fallen into the Allied dragnet or had committed suicide. Included among those arrested were Reichsmarshal Hermann Goering, founder and commander of the luftwaffe; Julius Streicher, most violent of the anti-Semites; Dr. Alfred Rosenberg, "brains" of the Nazis' "anti-bolshevik" crusade; Dr. Robert Ley, Labor Front leader; Gen. Karl Oberg, the "Butcher of Paris," and Grand Admiral Karl Doenitz, who assumed control of the German government after Hitler's disappearance and who negotiated the surrender of the nation.

Heinrich Himmler, No. 2 Nazi and chief of the German Gestapo, committed suicide by biting a vial of cyanide of potassium which he had concealed in his mouth, following his capture by the British near Hamburg. Other prominent military leaders resorted to the same method of escape.

Thus is brought to a close the last tragic chapter of Adolf Hitler's dream of world domination founded on force. The Nazi fuehrer had assured his followers that he had laid the foundations of a "thousand-year reign," but the German Reich he established lasted barely more than a brief decade. Herein is fulfilled the words of Him who said, "All they that take the sword shall perish with the sword."

But the Kingdom founded on love is still with us after the lapse of nearly 2,000 years. Its emblem, a Cross, still towers "o'er the wrecks of time." In that symbol of divine love and sacrifice, the followers of Jesus may continue to win victories for the Kingdom. For "His dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

War Against Japan Growing in Fury

WITH HOSTILITIES in Europe aparently ended, at least for a season, attention has been focussed on the assault against Japan. Transfer of American forces from the European area to the Pacific began immediately after V-E Day, and it is evident that the war against the Nippon Empire will grow in intensity month by month. The American people welcomed the announcement by General Eisenhower, however, that no men who have been through both the African and European campaigns will be asked to face death once more in the Pacific. The justice of this decision is quite obvious.

That a long and bitter struggle still lies ahead before the Japanese are brought to their knees has been indicated by the fanatical resistance met by the invading American forces on the island of Okinawa. Neither Tarawa nor Iwo Jima offered anything resembling the fierce opposition revealed by the Japanese to the latest invasion. Admiral Nimitz on May 26 reported that American casualties in all branches of the service since the beginning

of the Ryukyus-Okinawa campaign on March 18—14 days before the actual invasion began—totalled 35,116. They were divided as follows:

	Killed-Missing	Wounded
Army	3,706	13,910
Marines	1,626	7,433
Fleet	4,270	4,171

In addition to the strong defense offered by the intrenched Japanese land forces, a part of the enemy strategy consisted in suicide air attacks on supporting American fleet units. Japanese fliers repeatedly made attempts to crash their planes on the decks of American vessels. In two of the most serious of these attacks, on May 24 and 25, they succeeded in damaging eleven light naval units.

An indication of the fury with which the Japanese are defending Okinawa may be had from the following figures:

It took three American divisions forty-four days to advance 15,000 yards.

Navy ships have poured more than 25,000 tons of shells into Japanese positions.

In a single night the Japanese fired as many as 10,000 rounds of artillery shells into a 9,000-yard front.

Japan has sacrificed more than 2,000 airplanes, at least six warships out of her dwindling fleet, probably over 50,000 lives, including naval losses, or roughly about 1,000 lives per day.

Okinawa, however, was only one of the fronts on which the Japanese were being pushed back inch by inch. In three other areas—the Burma-Malaya-Thailand sector, the island outposts of the Philippines and the Indies, and on the mainland of China—the Allied forces were pressing the foe with increasing strength. The recent Japanese offensive in China has not only been stopped, but there were definite indications that their hold on southern China was gradually weakening. A desperate effort was being made by the Chinese to gain permanent possession of a number of seaports which might be used by the Allies as future landing bases.

Meanwhile, the American forces continued their furious assault on Japanese industrial cities. On May 24 and 26 Super-fortresses, attacking Tokyo with incendiary bombs, were reported to have practically wiped out the Japanese capital. The attack was centered on the last undamaged area of the city—the government and central business district—and the imperial palace itself was said to have suffered severely. The Imperial University, Bunrike University, the Atago shrine, and other government and religious buildings were reported as destroyed. A strong gale was credited with having aided the Superfortresses in their mission of destruction.

The general havoc caused by the American air forces led to the conjecture in some quarters that it might become unnecessary to transport enormous military power to the Orient in order to achieve final victory over the Japanese. However, thus far there have been no indications that the latter are ready to abandon their desperate defense of their ill-gotten empire.

Charge of Atrocities Raised by Japanese

WHILE THE Allied world was still stirred by the reports of inhuman atrocities perpetrated by the Nazis in German concentration camps, the Japanese raised a similar cry of protest against the American air raids which laid their capital waste on May 24 and 26. Charging that the Americans were attempting "through the vilest form of attacks to exterminate" the Japanese people, Nipponese radio commentators said that the stricken city was "burning with contempt" for America.

The attack of the Super-fortresses, it was indicated by enemy broadcasts, had been aimed primarily at the imperial palace area, which, with its shrines, is the religious as well as the political heart of the empire. In addition to many shrines and temples, it was reported that a number of hospitals and cultural institutions had been wiped out.

Naturally, these charges will be deeply disturbing to the American people. Without doubt, thousands of non-combatants, including women and children, are perishing in these periodic visitations of death. Before America became involved in the present world conflict, such air raids were condemned as inhuman and barbarous. So calloused and insensitive have we become to cruelty and human suffering by this time, however, that the destruction of an entire city no longer appalls us, even though we may regret the necessity of such desperate measures. As in the case of the indiscriminate bombing of German cities, justification is found in the theory that such tactics will tend to shorten the war and reduce the number of lives that must be sacrificed.

To Christians, however, the problem has deeper implications. We can not forget that these same Japanese whom we are now seeking to destroy are pagans to whom we have owed the Gospel, lo, these many centuries. They are the "other sheep" of whom the Good Shepherd spoke so feelingly and who must also, according to His will, be brought into His fold. Now that the Japanese are "burning with contempt" for Americans, how easy will that task become in the future?

Are we, Americans, guilty of atrocities? Without seeking to dodge the question, we may well answer that all of war is a series of atrocities. In a special sense, it is a crime against human personality and, as such, a complete denial of every truth taught by Christianity. Its true hideousness, however, is not brought home to a people until they become the victims of such a horror as has now been visited upon the Japanese. The hatreds engendered in their souls are not one whit deeper than those which would have been created in the hearts of Americans had we been the victims of such an attack.

Here is the real tragedy of war. Hate breeds more hate. War never really settles anything. Even when we win, we lose.

ıop Is Skeptical Foxhole Religion

IERE WAS a lot of common sense in the observaons made in Paris by the Right Rev. Henry Knox rill, Episcopal Bishop of Massachusetts, after he had leted a tour of United States Army bases in Britain, ce, Germany, and Italy. For one thing, the bishop frankly skeptical of the genuineness of "foxhole re-ı." Said he:

he men who had religious training at home are those generally are going to manifest a religious consciousness on the battlefield, and those who were not religious e generally won't be. Of course, there will be some who will discover religion at the front—just as there be some who will lose it—but I wouldn't want to hope for a religious revival on it. The men had the general experiences in the first World War, yet afard, instead of a religious revival, the world went other way."

lative to the controversy over American soldiers rnizing with the people of Germany, Bishop Sherrill aled equal good judgment. After due justice has meted out to those who are guilty of war crimes, ontended, "the point will be reached where we must to rebuilding Germany. Anyone who has seen what is appreciates the necessity for building a better d. And it can't be done in the long run by physical e—it must be done by education, spiritual forces, and en forces. And you cannot educate a people unless have some dealings with them."

ıe best ambassadors of the American way in Italy, Massachusetts churchman asserted, were the Ameri-soldiers and their way with the children. The GIs never resist giving them candy.

would like to see them soon doing missionary work ı the German children," he continued. "If we can't along with the children, what chance have we with adults?"

ishop Sherrill is convinced that the returning soldier not find the psychological readjustment to home life ly as difficult as many have predicted. Most of them, contends, are "perfectly normal human beings," and quickly fall into the routine of civilian life.

espite the horrors of the present war, he is frankly mistic regarding the future of the Church, because whole trend of human thinking is substantiating the c belief of the Christian Church that humanity is and the world is one.

I feel that modern events," said the Episcopalian lead-"far from disproving Christianity, prove we have tried er ways and they do not work."

ll of these observations of the Massachusetts bishop n perfectly obvious, but, somehow, it is quite refresh-to hear some of our Eastern men of the cloth occaıally talking every-day, common sense Christianity.

General Election Forced By Churchill Resignation

FOR THE FIRST TIME in ten years England is to have a general election. The political crisis was precipitated when the Labor Party, headed by Clement Attlee, who is also Deputy Prime Minister, refused to agree to Prime Minister Churchill's invitation to remain in the British Cabinet until the end of the war with Japan. Mr. Churchill, on the other hand, rejected the Labor Party's proposal to stay in the Cabinet until October. As a result, the Prime Minister went to Buckingham Palace on May 23 to tender his resignation to the King, and the coalition which he had formed on May 10, 1940, came to an end.

Churchill was immediately reappointed by the King to serve as Prime Minister and to form another administration which is to serve until after the general election. Parliament will be dissolved on June 15, and the British people will go to the polls in all of the nation's 600 constituencies on July 5 to elect new members. It is predicted that Churchill's present popularity in Britain will sweep him back into power.

That the relationship between England and Russia will become one of the issues in the campaign was indicated when Ernest Bevin, Minister of Labor, charged that Churchill's government policies had fomented suspicion between the two nations. The Prime Minister, in an address delivered on May 13, the fifth anniversary of his appointment to head the government, had made pointed references to the arbitrary methods adopted by the Soviets in extending their rule in Europe. He said:

On the continent of Europe, we have yet to make sure that the simple and honorable purposes for which we entered the war are not brushed aside or overlooked in the months following our success and that the words "freedom," "democracy" and "liberation" are not distorted from their true meaning as we have understood them. There would be little use in punishing the Hitlerites for their crimes if law and justice did not rule and if totalitarian or police governments were to take the place of the German invaders. We seek nothing for ourselves. But we must make sure that those causes which we fought for find recognition at the peace table in facts as well as words. And above all we must labor that the world organization which the United Nations are creating at San Francisco does not become an idle name, does not become a shield for the strong and mockery for the weak. It is the victors who must search their hearts in their glowing hours and be worthy by their nobility of the immense forces that they wield.

The Laborites, on the other hand, charged that the Churchill policy in Europe had been "more concerned with the preservation of vested interest than for the welfare, liberty, equality and . . . security of the people." Labor leaders also accuse Churchill of reluctance to undertake domestic social reforms. They are promising immediate nationalization of industries such as coal mining and inland transport, as well as State control of employment, housing, and agriculture. Both sides are

pledged to expanded social security programs, the Laborites backing the Beveridge plan calling for greatly increased benefits, and the Conservatives supporting a somewhat less ambitious plan formulated in a White Paper issued last November.

Community Soil

WE CAN PREACH and teach all we like, but if we do not constantly prepare a cultural soil in our communities there will be nothing but shallow soil for the seeds of the spirit in which to grow. In most of our communities we see nothing but technical progress. There are thousands who can enjoy this kind of progress without a subsequent progress in a better life. The lives of men must have something enduring, creative and enjoyable to grow in. This will have to be something better than the selfish interests of mere physical self-preservation groups.

It does not impress me in the least that the products of our schools would rather go to a dance hall in a tavern, or to a "hang-out" place, than to a place where there is heard the music born in the souls of the ages; or that they would rather be absent than to come and listen to a speaker who has more than events to speak about. Or are you happy to see youth shun the places where life's great issues are being discussed in a forum group or from a round table conference?

It does not impress me to hear people say that youth do not want "that stuff". Never mind what youth want. If they don't "want" what they ought to have, then they have picked a hell for themselves and another age.

It is high time we decide it is man's chief business to understand only one Person. That Person is the reflection of all the fulness of the Ancient of Days. He is the true historic Voice. He will not be silenced by any bootstrap lifters whose humanism is sufficient, whose mere decency is the highest virtue. The constant exposure of humanity to The Christ never leaves us satisfied with an existence, but it does leave us eternally awake to the ever-upward where in glory there is still another height to ascend.

"Beware what you set your heart on, for it shall surely be yours." (Emerson).

Withee, Wis. L. C. Bundgaard.

Campus Perspectives

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Yale LSA President Reports

NOT JANUARY, but May and June, is the time when we receive annual reports of Lutheran student work. Excerpts from the report of the president of the LSA at Yale University, given to his fellow students, may be a useful window through which OUTLOOK readers may look in upon a Lutheran student group. The activities of the group are fairly typical except for the fact that on most university campuses LSA groups meet every Sunday. The report follows:

To the Lutheran Student Association of New Haven:

"Except Jehovah build the house,
They labor in vain that build it:
Except Jehovah keep the city,
The watchman waketh but in vain."
—Psalm 127:1.

This annual meeting comes at a crucial moment in history, significant especially for those who make up the membership of the Lutheran Student Association. Out of a past of insecurity and difficulty engendered by the conflict of war, we have come into the work of reconstruction and rebuilding. The work that has been done in the past will be of no avail unless as great and greater efforts are put forward in the future.

For Lutheran students, the coming period in our history is of special significance. In this period, to which we must all rededicate ourselves more fully than ever before, the destinies of a future that now seems uncertain will be decided. It is at once an opportunity and a fearful responsibility that faces us in the days beyond. Our willingness to dedicate ourselves, our faculties, our abilities to causes above our individual welfare will measure our response to that responsibility and our comprehension of that opportunity.

The past year has been a successful one, as far as our local chapter has been concerned. Meetings have been held at the Bethesda Lutheran Church parsonage on the third Sunday of every month since last October, when our present year of work began. At this point we express to Pastor and Mrs. Mattson our heartfelt appreciation for opening up their home to us and allowing us the valuable privilege of assembling for our meetings and fellowship together. To Pastor Mattson for his interested and always valuable assistance in planning programs and in getting projects under way, the Association is grateful. To Mrs. Mattson is expressed a note of thanks for the assistance and suggestive help she has always been willing to give in the preparation of refreshments.

Three of our monthly meetings have been devoted to developing the theme chosen for the year, "The Christian Faith." At the January meeting, the Rev. August Engelbrecht and Priscilla Olson led the discussion on the topic, "What the Christian Faith Says about God." George Lindbeck and Lois Fladager presented the discussion on "What the Christian Faith Says about Man" at our March meeting. This evening (May 20) Jack Gerhart and Phylis Fryberg finish the series with "What the Christian Faith Says about the Church." . . . .

The LSA has also participated in the vesper services held at Bethesda Lutheran Church together with the Luther Leagues and the Fellowship Group of that church. The programs for these meetings have been supplied by the LSA three times, in October, February, and April. It is hoped that the practice of so tying in young people's organizations will continue and that these vesper services will continue and expand.

The membership of the LSA has consisted of about forty members on our membership list, with about twenty-five to thirty actively participating in the work at any one time. The activity of these members has been encouraging, both in the participation manifested in giving spiritual and educational values to the group and in carrying on the active administrative work of the local chapter and of the Area of which it is a part. Membership dues to the Area in the amount of $11.67 have been

. . . . The chapter decided to make as its special pro- this year the raising of $25 for Lutheran Student ion. . . .

he participation in Area LSA work has been manifest ther ways. On November 25-26, 1944, the New Haven entertained the New England Area at its annual vention. Eleven delegates from Worcester and eight gates from Boston attended; about twenty-two of own members and others from around New Haven were present at the meetings and the banquet held Saturday evening. . . .

his concludes the resume of our past year's work. It s not conclude our work as an LSA, which it is hoped continue steadfastly in the tasks which it particular- nd peculiarly can do. To the members who have fully discharged the duties assigned to them in com- ee and other appointments, the LSA, I am sure, and n grateful. For the summer a lightened program has n planned, but I would urge that with the coming of the LSA and all its members devote themselves leheartedly to the greater tasks and sacrifices which be asked of each of us in the crucial days ahead.

Your fellow servant in LSA,
GEORGE HULSTRAND.

Into College Windows

By ALVIN N. ROGNESS

WHEN MY CHILDREN ATTEND a church college, which I confidently hope they may, I hope they sit under teachers who are able to keep God in the ter of their courses. This, I know, is no small achieve- nt for an instructor.

With ancient Israel God was in the center of every- ng. If they lost a battle, it was God showing his dis- or. If it didn't rain, God was punishing them. If a n lost his health, it meant that God was frowning on .

Of course, I wouldn't want God blamed for everything. I would like a teacher who had recaptured somewhat centrality of God, which was Israel's.

n a course of history, for instance. I would like my d to see the movement of mankind in the drama of e as a play in which many either succeeded or failed, ending upon whether or not he heeded the eternal s of God. I would like him to understand that on this ge God Himself was a constant, unseen actor too, and t the other players could not ignore him, except to ir sorrow and consternation.

Or, in sociology, politics, or economics. I would like n to realize, as he appraised one social form against ther, that no social form would be good unless the men l women who made it up were good. Society does not nge by juggling its forms of organization; its only real nge occurs when hearts and minds of men, one by , become changed by the power of God.

Also, in the natural sciences. I would hope that the cher would never let my child forget that advances in dicines which made men live longer were futile unless n lived better. Or, that to enable men to fly faster would be fruitless unless their errands were construc- tive and merciful. To build more bridges, higher build- ings, and longer ships might only increase life's anguish unless man himself, the builder, was undergirded by no- ble motives.

Even in the fine arts. I should like my child to feel that esthetics must bow to ethics, and that art is not al- ways its own critic. Music that is powerful to arouse the baser passions of men is great music judged by its success in producing its avowed end; but it is ignoble and shameful art judged by ethics and God. I would hope that both art and the artist would be measured by whether or not God and His ends were glorified.

The church college has this "plus" objective in its pro- gram. Its teachers are "approved" by this world's best accrediting agencies. But, in addition, they are encour- aged to tie all instruction together to God as the center, in Whom we live and move and have our being.

The Conference Corner

By PRESIDENT H. L. YOCHUM

WILL SELECTIVE FELLOWSHIP promote or re- tard unity among Lutherans? That is a legitimate question, though somewhat difficult to answer definitely.

In my opinion the proper exercise of selective fellow- ship would promote the ultimate unity of Lutherans. It would enable those who are now in essential agreement to express that agreement in closer association, which tends to produce closer unity. It would indicate clearly to those not selected for fellowship just what prevents such fellowship, suggesting some adjustments in prac- tice or doctrinal position. It would be at least as likely to compel synodical bodies to face the problem of Lu- theran relationships and do something definitely helpful, as to permit them to evade the issues or keep postponing final action.

Admittedly it will create more tension in this area; instead of merely observing official declarations of a syn- odical body, each pastor and congregation would be call- ed upon to make decisions and justify them from time to time. I think such tensions might be very wholesome! Admittedly there will be need for fraternal consultation by pastors and congregations in each local area in order that they may be in agreement as to the basis of selection and those who qualify for such fellowship. I think such consultation might be very beneficial!

For many of us this whole matter would seem much more acceptable if given the safeguard of a definite, ob- jective standard for exercising our selection of those whom we can and should fellowship. The American Lu- theran Church is now considering a resolution which provides such a standard:

"Whereas, it is evident that complete fellowship with either the U.L.C.A. or the Missouri Synod can not be attained in the immediate future; and

"Whereas, many of our pastors and congregations desire a fellowship with those pastors and congregations of the U.L.C.A. and the Missouri Synod whose doctrine and practice are in full accord with our own; and

"Whereas, the practice of such a selective fellowship is in line with Scripture and may promote Lutheran unity; therefore be it

"Resolved: That our pastors and congregations may have pulpit and altar fellowship with those pastors and congregations of the U.L.C.A. and the Missouri Synod whose doctrine and practice are in accord with the Pittsburgh Agreement and the Brief Statement and Declaration respectively; but that there shall be no pulpit and altar fellowship with those pastors and congregations of the U.L.C.A. and the Missouri Synod whose doctrine and practice are not in accord with the documents named above."

To some of our Lutheran brothers this resolution may seem unnecessarily explicit. Its proponents feel that such a definite, official, objective standard by which one can honestly and fearlessly exercise the principle of selection in fellowship is very helpful. Indeed, it is very doubtful if selective fellowship would be approved by the Amer ican Lutheran Church without at least the safeguard thus provided. Nor need we feel uncharitable or di courteous if we confess very frankly that current abus of fellowship in some Lutheran groups justify our ca tious attitude. Let's set a premium on what we value highly!

In concluding our comments on selective fellowshi let us admit frankly that this is an "ersatz" or substitut for what we should prefer to have. As indicated in t first "whereas" of the resolution quoted above, we migi as well be realistic about the situation and realize th the spirit and position of Lutheran bodies in Ameri are not going to undergo a drastic transformation; n are the standards of complete synodical fellowship like to be modified. If we feel that at least a limited fello ship should be enjoyed, that the minority group in Lutheran body should not prevent fellowship with t greater number of pastors and congregations in th body, then the practice of a selective fellowship seem the only possible course. What other forward step c be taken today?

Some Causes of Strikes

By George C. Bubolz
Pastor of Bethlehem Church (ALC), Lansing, Mich.

A NUMBER OF ARTICLES have appeared recently in various periodicals concerning "The Church and Labor." Prof. A. D. Mattson of Augustana Seminary, Rock Island, Ill., in the *LUTHERAN OUTLOOK* for January, 1945, calls attention to the American Lutheran Conference recognition of labor's rights. This is in keeping with the Christian approach, in putting people first, and money and power last. He quotes statements from the stand taken by the Oxford Conference on Life and Work, that "Labor has intrinsic worth and dignity. The workingman is entitled to a living wage, wholesome surroundings and a recognized voice in the decisions which affect his welfare as a worker." Prof. Mattson also lists the attitude of the Conference in the rights of the employe and employer to organize for collective bargaining, a release of the worker from work at least one day in seven, and of the responsibility of the worker and the employer to work for the public good.

In another article, "Church and Labor," by O. Walter Wagner in the March, 1945, issue of *Motive,* a student publication of the Methodist Church, the author gives a history of trends in the labor movement. He states that Calvin endorsed capitalism and that other church leaders took the same attitude in the period of Reformation. He shows the progress made by the Church in understanding labor and their needs.

Church Policy Influenced by Community

Dr. Paul Honigsheim, associate professor of Michig State College, East Lansing, Michigan, in his outline "The War and Conflicting Social Philosophies," describ the Lutheran Church in Germany as a State Chur which has lost the confidence of the workman. This titude prevails in many countries where the State infl enced the Church and controlled many of its polici Each church denomination is colored to a degree by t culture of the area in which it operates and therefore o can hardly say that each has a definite attitude on lab Most Churches have the prevailing attitude of the co munity in regard to labor.

The writer has lived in an industrial community f more than sixteen years and spent much of his time a study of the attitude of labor and management. T following comments are made from his observations this field and he wants to continue the discussion "Church and Labor" with special emphasis on *some ca es of strikes.*

Conflicts between capital and labor result in strik Some people think that strikes are bad, and that in viduals participating in strikes should be taken to ta A study of this situation, however, shows us that not strikes are bad. Strikes do not come because the lab

people enjoy conflicts and quarrels, but are the result maladjustments between management and labor. If cause of strikes can be removed, the strike disap- s. Before the method of solving a labor problem ugh strikes took place, there was violent and pro- ed rioting on the part of disgruntled laborers. ough the growth of the labor movement, the tensions come to labor and labor groups usually come to a in strikes rather than in rebellious forms, as was case several decades ago. An attempt will be made nalyze a number of causes of strikes. To list them nd to describe the causes completely would require luminous book.

Top Executive Often Responsible

erhaps one of the greatest causes of strikes is the ng philosophy of the chief executive of the company ard the workman. The top executive generally di- s the company policy. If he is interested in the well- g of his employes and understands their problems, will work in their interest and lessen tensions that re- from the wrong attitude of employer towards em- e. Indeed, his whole attitude as well as his words uld convey the well-founded impression that he is erely interested in the welfare of every employe er his supervision. The top executive's attitude will uence all his supervisors in a way that will either e for an effective working force or bring about con- s and disorganization. If he fires people without icient hearing, hires the poorly qualified, promotes out considering the rights of other employes, he will e endless troubles.

uccessful executives believe that men should have a e in their jobs and that if men are dealt with in the t way, they would do as much to protect and help industry as does management. They also know that s essentially advantageous to keep them informed ut conditions affecting the industry, and, when neces- y, to appeal to them for help in solving problems ch confront management. Workers are not all money- l, as some executives seem to think. In a study[1] deal- with factors that appeal to factory workers, it has n shown that many factors besides those of a mone- y nature are considered of real importance by the in- trial employes studied. The following rank of ten ns in the order of their importance, was indicated by factory workers: 1, steady work; 2, comfortable rking conditions; 3, good working companions; 4, good s; 5, opportunity for advancement; 6, high pay; 7, portunity to use your ideas; 8, opportunity to learn a ; 9, good hours; 10, easy work. With a knowledge of se attitudes of industrial employes, the executive uld no doubt adopt better management policies.

[1] S. Wyatt, J. N. Langdon, and F. G. L. Stock, "Fatigue and redom in Repetitive Work," Industrial Research Board, port, 77, (1937).

Poor Working Conditions a Factor

Another cause of strikes is poor working conditions. Environmental factors are often responsible for employes getting disinterested in their job, and, when these factors are permitted to remain in an age that is able to have better conditions, tensions result which can easily cause a strike. Some of these factors are improper illumination, uncomfortable temperature and poor ventilation, and too much noise. The number of hours of work is no longer such a problem, since this is regulated quite well by state and federal statutes.

Sufficient rest pauses are essential. Studies[2] in the field show that rest pauses usually lessen fatigue and increase production in spite of the fact that the rest pause results in some reduction of the actual working time. These studies show that after the muscles have become fatigued, they lack response and therefore a rest period is needed. When a rest period is not given, there is a lessening of desire to continue the task.

The Danger of Speed-up System

A third factor causing strikes is the speed-up in many of our factories. There must be incentives for the worker. These are considered under two heads: financial and others. Under financial incentives are considered those that pertain to methods of wage payment, such as an hourly rate versus some form of piece work. An incentive system of wage payment usually increases the output, as shown by Kitson.[3]

But there is a limit to the financial incentive. If the financial incentive is too high, the individual will hurt himself by too much exertion and then may lose time through sickness. Shops tend to set a level and employes usually reach it. This becomes a vicious circle. The piece-work system is used as a motivation in larger production, but it is dangerous. When the goal is set too high, employes get discouraged and express their resentment in strikes. It has often happened that the employes have reached the level set by the management, and that the rates were cut without a time study.

Emotional Maladjustments Enter In

A fourth general cause of strikes is brought about by individuals who are suffering from emotional maladjustment or mental illness. About 20 percent of the workers belong to this group. The war has brought greater tensions to these individuals, and these tensions are revealed in irritability carried into the plant. These individuals tend to create similar emotional tensions in others who possess them in a dormant stage, and when enough of these personality factors emerge there is bound to be trouble. Some do not want their troubles

[2] H. M. Vernon, "Industrial Fatigue and Efficiency" (Dutton, New York, 1921).

[3] H. D. Kitson, "Extra Incentive Wage Plans from a Psychological Viewpoint," Bulletin American Management Association, Production Executive Series, No. IX, (1925), p. 7.

settled, and even if their present difficulty were satisfactorily adjusted, they would soon have another grievance. Much of this can be avoided through appropriate tests when a person applies for a job by placing him in a type of work that will be agreeable and not bring emotional strains. The behavior of many individuals is guided by unconscious principles of which he is not aware, and if the employer and supervisors have a knowledge of these factors, some of these conflicts that show up through dissatisfaction in their work will be understood and the problem can be solved.

II.

We turn now from general causes of strikes to more specific causes. These have been given by the Labor Mediation Board of Michigan in the following order of their importance:

Wages

The first specific cause of a majority of strikes is wages. More than 60 per cent of the strikes in 1880, 1881, and 1918 were caused by matters involving wage increases. However, during the years of 1921, 1922, 1927 to 1932, 1935, 1936, and 1937, this was the principal motive of less than 30 per cent of the disputes. The strikes in 1944 in the Detroit area caused by a demand for higher wages were 20.6 per cent of the total.[4]

Higher costs of living in essential commodities necessitate a higher wage scale. Our government reports show that living costs have gone up 30 per cent during this war, indicating the necessity of an increased wage scale. In many firms this needed wage increase has been given, but where management has refused to see the need for such an increase, a strike has often resulted.

The worker is often required to absorb the shocks of competition, and, where he has nothing to say about his wages, he is bound to suffer. One worker alone can do little toward securing adequate wages. When he asks for an increased wage individually and is refused there is usually another worker available to take his place. But if people are compelled to work for a wage scale below normal needs, such workers will actually be subsidized by public relief, theft, and public health expenses attributable to malnutrition.

Some firms have been ready to give an increased wage scale whenever the need has arisen. If the golden rule is followed as a precept for a good life, there will be a fair division of the rewards of labor, both manual and mental. It is said that there are about 150 firms in our country that have had little difficulty with the wage problem. One firm reports no difficulty at all and has no organized union in its midst.[5]

The president of this firm believes that wealth produced by an industrial organization ought to be so divided that each worker, each supervisor, each member of management, and each stockholder is satisfied, and as a result production will increase to the limit of each individual's ability to contribute to that increase. He maintains that, through his experiment from 1896 to the present time, his workers are the highest paid employes in industry anywhere in the world. In his factory there is no union. If such a policy were instituted in many of our factories, the number of strikes would unquestionably be greatly decreased. Adequate wage scales that make it possible for the worker to have sufficient food, clothing, shelter, and medical care, with the right to security and freedom from fear of old age, want, dependency, sickness, unemployment and accident, will undoubtedly remove much of the trouble causing conflicts in our industrial system. The right of workers to combine for the purpose of negotiating wages should be regarded as an essential American liberty.

Foremen

A second specific cause of strikes is the conflict of workers with their foreman. The foreman is a very important man in any factory. He is a symbol of company administration. The tendency has been to select foremen with great technical knowledge, or with unusual driving force, but often with little understanding in the handling of people. The successful foremen are those who have had experience in dealing with people and who can predict with some degree of certainty what individuals and groups will do under certain circumstances. Also they need to have problem-solving ability as well as the capacity to meet new situations when they arise. Our observation has been that individuals who deal a lot with people and who participate in organizations seem to be most successful as foremen. Foremen should be counselors rather than bosses.

A modern foreman should also know law. Daily, almost hourly, problems arise and decisions must be made in which the voice of the foreman is the voice of management. Decisions with respect to layoff, hours of work, wages, and a host of other matters must conform to certain legal requirements. Such decisions cannot be made by rule of thumb. They must be made always in the light of written laws, policies, and union contracts. The foreman must know these documents and their interpretation. He must be able quickly and accurately to size up a situation and outline agreements. A good producer might have been a good supervisor twenty years ago, but today the foreman must in addition be something of a lawyer, and, incidentally, a pretty good one.

A foremen who lacks these qualities can be the source of much trouble and is often directly or indirectly the cause of unnecessary strikes. Fortunately, the selection and the training of foremen is today given much more attention than twenty years ago.

Discipline and Seniority

A number of additional specific causes of strikes can be classified under discharges and discipline cases and seniority disputes. The Michigan Labor Mediation Board reports numerous causes of controversy arising

[4] Third Annual Report of the Michigan Labor Mediation Board 1944.

[5] Bulletin issued by Lincoln Electric Co., Cleveland, Ohio.

discharges and discipline of employes. Labor agreements very generally limit the right to discharge, demote, discipline employes. Cause for such action must be given. An aggrieved employe may take his case through the established grievance machinery and finally to arbitration. Some agreements specify certain causes for discharge, but require that proof shall be given and that the truth of the cause be subject to arbitration. If the union, after investigation, finds that an employe has been discharged without just cause and that it cannot obtain an adjustment with the representative of management, it may bring the case to the Labor Mediation Board. If the board fails to satisfy the union, a strike may easily take place.

Determination of seniority also is a source of much trouble and often a cause of strikes. When seniority is established in an industry, its maintenance becomes a property right of individual employes and cannot be taken away as long as an agreement is in force, without due process. The purpose of seniority is to provide a declared policy of right of preference as to lay-off and rehiring, measured by length of service. It may include rights of promotion and a great variety of other rights. Every employe has his future at stake in the right application of the seniority provision, and, under a great number of circumstances, many questions may arise. These need to be settled correctly, because an employe usually has the right to appeal from what he considers a wrong application.

Need of Understanding and Cooperation

Strikes are also often caused by unhealthy situations in a factory. These situations do not always imply that the factory is not a good factory, but that certain conditions have developed that bring about an undercurrent of dissatisfaction. When these are not removed, trouble is bound to follow. The causes for strikes and conflicts between management and labor are not always easily determined, since they cannot always be detected on the surface. They are often caused by personality weaknesses and a failure to understand them. Factories that employ scientific methods of dealing with both supervisors and employes are eliminating many of the causes of conflict.

Not all strikes are as bad as they are often dramatized in our daily press. The day is over when employers can impose their will on employes. Today a cooperative effort is needed. There is developing an increase in valuable suggestions offered by labor which manifests a growing interest of family spirit. Organized labor and organized management are sensing the need of cooperative effort, a mutually satisfactory and beneficial employer-employe relationship based upon understanding. This is brought down through the medium of conference.

A cure for the confusion that exists in many places is for capital to recognize the function of labor and labor to recognize the function of capital, and both of them in cooperation with the government to recognize that there must be a balanced relationship between prices, wages, and profits as they affect farmers, workers and businessmen. The success of all this will depend on *the training and the philosophy of the top executive,* it calls for *working conditions that promote harmony,* it will require *an understanding of the amount a person can do without overworking,* it will necessitate *an understanding of men and women with emotional temperaments,* it will demand *a fair wage to all.* The solution of strikes can only come when men have grown up emotionally and have completely applied the teaching of Jesus, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind and thou shalt love thy neighbor as thyself."

A study of some of the predominant causes of strikes is very timely today especially when strong personalities in both groups are trying to gain public sentiment in their favor. The Church is a champion of all people, and she is true to her mission only when she emancipates herself from one class and becomes a true community. Millions of honest workers await the Church's social awakening. The writer is convinced that the Church is aware of her great opportunity and that she will get in on the ground floor in speaking out against those forces that continually seek to defeat the gains of labor, and be strong in demands for justice, righteousness and fraternity.

We Teach Children

By Ebba Louise Wahlstrom
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WHAT IS THE PURPOSE of education? Were this question asked of parents and the public at large, a great variety of answers would be received. Ask educators and teachers, and again a great diversity of purposes would be obtained. A study of these responses would, no doubt, reveal a common denominator, as might be expressed by a parent when he says, "I wish the best possible for my child in this world in which he has to live." A good life!

What is the "good life" for children in our American democracy and how is it to be secured, is the question of education. Here again differences of opinions are encountered, and it must be admitted that no person or group of persons have the exact blueprint or specifications. We would expect this condition to exist in a country where freedom of thought and freedom of speech are inherent in the Bill of Rights. Nor is this diversity of opinions unique with education. A "lasting peace," we

are all agreed, is the only goal for this world-wide conflict, yet note the stalemated conferences and differences in viewpoints. Christianity through the ages has had but one purpose; yet our attention need only be directed to the multiplicity of denominations existent today. However, it is from the various existing educational philosophies that a teacher may, and must, chart her own philosophy of education.

Conditions Not Altogether Chaotic

The conditions are not as chaotic as the above might lead one to believe. Regardless of the form taken, educational philosophies are built on underlying basic principles of public education. These guiding concepts were stated by Dr. Charles A. Beard in the book, *The Unique Function of Education in American Democracy,* a study made by the Educational Policies Commission which was appointed by the National Educational Association. Briefly stated, public education must be anchored in the heritages of American civilization; it must be formulated with reference to the dominant and cherished ideas in society; it must make adjustments to cope with major changes wrought in society; it must involve a quest for institutional forms and practices which will best attain the aims of education. Once created and systematized, any program of educational thought and practice takes on stereotyped form and tends to outlast even profound changes in society.

When education became universal in the United States, there was no pattern to follow for elementary grades or even secondary schools. Where was the curriculum obtained? Hand-me-downs! The university to the academy and high schools; and this with adaptations to the elementary school. As the years went by, special courses were added to the curriculum by the statutes of the lawmakers or by whims of pressure groups, until the school's position became analagous to that of the Sabbath day in Christ's time. Being rebuked for healing on the Sabbath, Jesus said, "The Sabbath was made for man and not man for the Sabbath." So we might say of the schools, "The schools were made for children and not children for the schools." In the mad rush for subject matter and facts, the child had been forgotten.

A Changed Viewpoint

In the later part of the nineteenth century, educators began to think in terms of a changing civilization and child needs. One of the first and perhaps one of the greatest was John Dewey, who has, by his writings and by his practices, done more than any one individual to make the philosophy of education that centers on the child a matter of general practice.

Influence has also been exerted by the Progressive Education Association. It was founded in 1919 by a group of educators and laymen. In 1932, it became the United States section of the New Education Fellowship, centered in London, with affiliates all over the world. To have a proving ground for their theories, experimental schools were established. Typical of these is that of the Lincoln School of Teacher's College, Columbia University. "In spite of many errors in theory and shortcomings in practice," says Orville C. Brim in the Second Yearbook of John Dewey Society, "this movement has sought, and achieved to a great extent, an atmosphere of child freedom, of happiness, of the right and responsibility of pupil self-direction and guidance." It has focused our attention where it should be focused; namely, on the child. We will remember that this is what Jesus did. He placed a child in their midst, saying, "Whosoever shall not receive the kingdom of God as a little child. . ." Jesus thus recognized the child in a peculiar sense.

The Educational Policies Commission in their book, *The Education of Free Men in American Society,* says, "The school should treat every child regardless of his talents as a unique precious personality, a rightful heir to the cultural inheritance, meriting the tender care and solicitudes of society." The schools today think in terms of individual children, each with a distinct personality, operating in group activities. The school is developed in relation to the interest, needs, and activities of definite groups. Education in a school of this type is best conceived as a living experience and not as preparation for life at some future period. The best preparation is living happily, effectively, and responsibly as a child grows up.

Relating Interest to Effort

A curriculum based on children's interests has led to this misconception, "that children do just what they want to do." This, of course, is a mistaken idea. What it does is to try to relate the interest to needs of the learner or the child, and then the effort becomes correlative. Berkson, in *Education Faces the Future,* says, "Genuine learning situations are marked by the presence of interrelated interest and effort, by undivided and sustained attention in a developing activity. In life we work hardest at the things in which we are interested; satisfaction and interests are developed as we overcome difficulties that stand in the way of the fulfillment of our purpose." Success rewards the adult in his life's work usually in proportion to the extent of interest expended. Why square pegs in round holes?

The doctrine of interest is no new theory. It is as old as time itself. Jesus, the Great Teacher, used this method in all His teaching. How did He begin? With that which was of interest to His listeners: "Behold the sower"; "Consider the lilies"; "A man had two sons"; "He that buildeth on the sands." Effort and experiences were always inherent in His teaching as further shown by: "Go sell all that thou hast"; "Seek ye first the kingdom of God"; "Bless them that curse you." And we do know that action did take place, for now twenty centuries after Christ, in spite of wars and adversity, we still experience the effects in acts of mercy and democratic living.

There have always been progressive teachers. Perhaps you, as an adult, are enjoying the satisfaction of a life's work that you wished, merely because some teacher discovered your natural bent, and helped you do "the

; you wanted to do." Parents that have reared their ren to become good Christian citizens have con- sly or unconsciously been using this same basic ciple of interest and effort. Many a G. I. Joe, no t, owes his life to the tinkering he did in his own kshop at home. Today, there are thousands of boys girls who are members of the 4-H Clubs. Why are so popular? Because they capitalize on the principle terest in the things about, resulting in purposeful ity.

Applying Principle to Teaching

w does this principle of interest operate in a school- ? Let's take a simple illustration. Helen, a third e child, brings an interesting stone into the class- n with the question, "What makes it that color?" Be- long a collection of stones of various kinds and es have appeared, accompanied by questions of y?" "How?" and "Where?" Children of the third le are usually interested in the elementary facts t stones and rocks, therefore materials concerning n are to be found in the science books. Should the her say, "Children, save your stones and your ques- s, and in about two months we'll come to that part he book?" Of course not! The reading of various ks helped the children to classify most of their col- ion. A few of the more difficult ones necessitated a to a museum which was available for identification. er their trip, the children decided to share their col- ion with the other children of the school. They built useum, making display cases, labeled specimens, embled their facts into reports so as to be able to serve intelligent guides.

What learnings have taken place in this situation? ely the subjects which we consider basic were util- l throughout the study: Reading (and for a real pur- e) spelling, English, both oral and written, writing, well as arithmetic. Lack of thoroughness is some- es charged in such an activity. This may be, but need be if the teacher is truly alert to the situation. This e of teaching places greater demands on the teacher's lities and understanding of children.

Gertrude Hildreth, in the November, 1944, issue of *ildhood Education,* says of the above, "Learning ough experiences not only builds readiness for mean- ful learnings of the three R's but insures readiness for ny non-academic learnings, such as sharing, and get- g along with others in the group. Learning through periences makes for democratic living together. In- ad of the teacher dictating every move the children ke, they, themselves, plan their activities with the cher's aid, make choices and decisions, learn to work gether toward a common purpose. Here lie the possi- ities for social adjustment and character building ich provide a secure foundation for a happy, useful e."

Discipline Has Its Place

It has become customary of late to blame the current sregard for law and order upon the newer tendencies education. They say the school's motto is, "Spare the rod and spoil the child." Who cares for a spoiled child? Certainly not the average school teacher. But there may be some justification in the criticism because a lax view of discipline has arisen from a perversion of the true meaning of freedom by a few educators and teachers and a great many parents. "Educational freedom," again quoting Orville C. Brim, "means the right and opportunity to be intelligent rather than to be free from external restraint. It puts upon the individual the responsibility for being judicious, for living intelligently. Child insight and foresight are sometimes inadequate, therefore guidance is necessary... The combination of the child's independent self direction and the teacher guidance and control that safeguard less evident values, build an ever-increasing power on the part of the child for intelligent self-direction. Freedom in this sense is vastly different from doing as one pleases."

Is discipline recognized as a factor with which education must be concerned? The Association of Childhood Education devoted the nine issues of their magazine, *Childhood Education,* 1943-1944, to discipline and its various phases. In it they quoted the following definition of discipline from *The Education of Free Men in American Democracy:* "Discipline means putting loyalties and knowledges to efficient use, the ordering of life in the understanding and toward the attainment of purpose... It involves the restraint of impulse of the moment, the regulation of desire, the postponement of satisfaction, the sacrifice of immediate comforts and pleasures, the choice of the harder way when the easier is open....Without discipline, a society, however vast its material possessions or great its membership, is helpless in the presence of a crisis."

Discipline as commonly interpreted means corporal punishment. Many people can think in no other terms. Again quoting from *Education of Free Men in American Democracy,* we find the following: "The discipline of free men cannot be achieved by subjecting the young for a period of years to the regimen of a slave. Neither can it be achieved by allowing the young to follow their own impulses and take over the process of education. It can be achieved only by living for years according to the ways of democracy....Loyalties can be no deeper or stronger than the experiences through which they are forged."

The Problem of Delinquency

Every one recognizes the fact that there is a serious problem of child delinquency in our country. However, the school is only one factor that can deal with the grave situation.

In *Education Faces the Future,* Mr. Berkson says, "It should be recognized that the achievement of a well-balanced personality and the attainment of happiness are the resultants of the experiences of each individual, of the influences of home, church, and social environment, rather than the specific purposes of the school. The school's part in the achievement of an integrated personality and the achievement of happiness is necessarily small even when its efforts are great....The school does

have a part to play in this self-adjustment, in developing his sense of attachment to the community and in achieving a unified look. But the school's contribution in these directions is likely to be greater if it is recognized that its function is auxiliary and that its activity cannot substitute for the home, the religious institutions and the general social life."

The time is now, and the need in this field is great. It would be much more expedient if the contributing factors in a child's life—the home, the Church, the school and the social environment would cooperate, rather than to try to place the blame on each other's doorstep. Facing the problem squarely and working together is the only way in which it can ever be solved.

What Shall We Do With Germany?

By P. O. Bersell
President of the Augustana Synod and Chairman of European Commission

THIS ARTICLE does not deal with politics, nor with international relationships. Others, the men in authority backed by the public opinion of the dominant nations, will have to settle the question of the government of Germany and the political and military controls.

We are interested in that aspect of the matter, of course, because the future destiny of the world hangs in the balance. From the long-range point of view the destiny of America is very much involved in the European equation. Isolationism is a thing of the past in the minds of thinking men who know the score.

We have had high hopes for the San Francisco Conference. The most optimistic have had many of their hopes shattered already. Much good may yet result from the deliberations of these national and international leaders, even if we now despair of the attainment of the ultimate, so devoutly wished for by men of good will and prayed for by Christians throughout the world.

Fight Is Not Yet Lost

The world powers will undoubtedly continue to have their say and the domination of their selfish national and international interests and policies will suffer but little diminution. If all were of the mind and heart of our own United States, we would have little to fear in regard to the future peaceful state of the world. But the question marks are already so much in evidence that we are truly concerned and considerably disturbed. Let not the soldiers of peace give up the fight! It is not yet lost.

In my travels in Europe during recent months, I had opportunity to speak to many men in various walks of life, some of them men in authority and with a vast fund of knowledge of the realities of the European situation. The consensus of these men was that the war against Germany, though gruesome and indescribably costly, was a rather simple thing, with a well-defined technique, in comparison with the baffling postwar problems, political, economical, social, educational, and spiritual. To solve these problems will take the entire financial, intellectual, and spiritual resources of the world.

The devastation is so terrific that it defies any attempt at description. I refer not only to the loss of millions of human lives and the wrecking of millions of human bodies, nor to the unprecedented destruction of property. I think of the tearing down of that which it has taken centuries of Christian civilization to build up. I am mindful of the dislocation of entire racial and national populations, of the entire disruption of social structures and the distortion of Christian morality. I am thinking of what this hell that is called war has done to the people that are left. It has seared and poisoned and polluted the souls of men. It has bred lies and hatreds and bitterness. The harvest is appalling. It will be reaped for a generation at least. Long after the last gun has been fired on the Asiatic battlefront, war will continue to take its toll in its grim aftermath.

Fate of Germany Is Pivotal

The disposition of Germany by the Allied councils is not fundamental, but right now it is pivotal and it will set the pattern for future actions. It is therefore of vital importance to the whole world.

As Christians and as Lutherans we are tremendously interested. What shall be our attitude toward the German people? Shall the spirit of hatred and vengeance prevail over against the concepts of the Kingdom of God and the genius of the Gospel of Christ?

I saw with my own eyes what the Germans had done so ruthlessly and barbarously to conquered peoples. I listened by the hour to the stories of refugees. Many of them were men of God. I do not believe that they lied to me. I spoke to diplomats who had documentary evidence of terrible atrocities. I heard a story, as told by men who had come right out of Germany, of almost unbelievable wholesale liquidation of Jews and other "undesirables," political and religious. I shuddered as I sensed the terrific inner struggle that has been going on

ears, and I was almost overwhelmed by a sense of ration and futility as I pondered the thought that was the homeland of the Reformation and the his- stronghold of the Lutheran Church.

hat hope is there for the future if a minority, inated by gangsters who have scrapped all that is itiful and good and godly in the Christian religion, thus seize control of a whole nation, and systematic- and effectively indoctrinate a whole generation with perverse tenets of a destructive paganism?

Hitler's Crime Against Germany

om a military point of view the Allies have laid Ger- y low. Its great cities have been reduced to sham- . A large part of the country is a mass of ruins. But t be said and known, in truth, that the Allies have not royed Germany. Hitler and his gang did it, with a geance, to the bitter end. Hitler's crime was primar- a crime against the German people. How and why stood for it will continue to be one of the enigmas istory. Whatever the answer, the German people, as n, must share the blame for what happened.

owever, the Christian Church cannot and must not umb to a spirit of hopeless defeatism. That would ed be a denial of the faith and an abdication of the er given to the Church. It would also be disobedi- e to the command of the Lord whose orders may be med up in three words, "Love, go, evangelize." se are still the marching orders for this day.

he cause is not a hopeless one. While in Europe I ned from authoritative sources of a spiritual resis- e movement in Germany of no small dimensions. It not one that gained utterance first in the promise of ed victory and in the twilight of Nazi domination. It there all the time with cumulative power.

Spiritual Giants in Germany

here are names of spiritual giants in Germany just as strious as those of Bishop Berggrav in Norway and Munk in Denmark. I mention here only Cardinal lhaber of the Catholic Church and Bishops Wurm Meiser and Pastors Niemoeller and Thieliche of the heran Church. They and thousands with them have d heroically for the freedom of the Church and for istian principles. Under Bishop Wurm of Stuttgart, nty-five percent of the Protestant churches (mostly heran) have banded together in the "Einigungswerk," nited front of the churches for evangelical freedom Christian liberty and for the liberation of the Church m the tyranny of the State. Underlying it all and dergirding it has been a deep spiritual movement with me emphasis on the return to utter dependence on the rd of God as the absolute authority in faith and life.

Space does not permit further detail, but I call to mind incident from the history of ancient Israel. One of great prophets, Elijah, was ready in his hopelessness to turn his back upon his own people in one of the periods of its deepest decadence. But God turned him back to face his task as a man of God when he told him, "There are yet seven thousand in Israel who have not bowed their knees to Baal."

Re-evangelization of Central Europe

The Christians of England and America are getting ready to give material and spiritual aid in the re-evangelization of central Europe. The Methodists and the Presbyterians and others here in America are gathering large funds, a considerable portion of which will be spent in Germany. The Lutherans of America are right now in the midst of an ingathering of millions of dollars for the same purpose. And well they may, for eighty-five percent of the Protestants on the continent of Europe are Lutherans.

What aid can be given immediately is contingent upon political situations and Allied control authorizations. But without question, Christianity is the only power that has any hope of saving the German nation, or Europe, or the world. Its principles and truths and life alone can win the battle against Naziism or any other phase of godlessness and paganism.

A Battle for Germany's Soul

Therefore, as opportunity is given, let us Christians unitedly join in this battle for Germany's soul. The Church in Germany must be given aid to build tabernacles for religious worship to take the place of the thousands of churches destroyed, to integrate the congregational life, to furnish Bibles and Christian literature by the millions, to prepare and sustain pastors and other Christian leaders, to rehabilitate Christian institutions of mercy; in brief, to build up a vibrant, strong church life.

The big task is to evangelize the millions of paganized German youth. That is a stupendous undertaking in itself. The leadership of the Church must be purged of all that "bowed the knee to Baal," and of all sympathizers with Jewish or other racial persecutions. In the accomplishment of this there will be a spontaneous response on the part of the new evangelical leadership with Germany which bodes well for the future.

Even as I write this, I am on my way to New York to attend a meeting of Church leaders from England and the Continent with American Church leaders under the auspices of the World Council of Churches to lay plans for the execution of the task that is ours. Ours is a solemn obligation and we approach it with "fear and trembling," because we are humans, but with courage and hope because the cause is God's. It is the battle for Europe's soul. That battle must be won, or else hell will break loose again with renewed fury.

This is the day of the Church's opportunity. Let us not come with too little and too late.

Preparing for Peace

A Baccalaureate Sermon

By Conrad Bergendoff
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And having shod your feet with the preparation of the gospel of peace.—Ephesians 6.15.

THIS PARTICULAR SENTENCE in Paul's famous description of the equipment of a Christian soldier seems to mean that the ambassadors of peace are characterized by a spirit of eagerness. "All set to go" might not be far from the idea in Paul's words, as when an impatient, prancing horse is eager to be on his way, or as the well-trained athlete is poised on the starting line, ready to leap ahead at the signal to go. In those situations we can understand the anxious readiness of "feet shod with preparation."

Yes, we can even grasp the meaning of the phrase when it is coupled with the idea of proclaiming good news of peace. A month ago the newspaper reporters in Europe were straining for the opportunity to tell the world that the war in the West was over. They were set to make known the coming of peace, and one of them, like a runner off before the signal, got a start on his fellows, even though it cost him dearly. There are times when we can hardly wait for certain news.

But Paul is thinking of something more fundamental than cessation of military operations. He is writing of a peace which is a peace of mind and soul, a security which is not at the mercy of shifting circumstances. Indeed, he goes on to speak of the mystery of this peace, which can be experienced even though he is in chains, and he desires nothing so much as boldness to proclaim this peace while he is in bonds. And this is the kind of peace we are to be eager to make known.

The Cost of Modern Warfare

We of this generation have learned what urgency of preparation for war can mean in the life of a nation. You of this graduation class—at least many of you—date your college or seminary career as 1941-1945. Those are exactly the years of this great national effort which turned the huge machinery of a people's life from peace to war. The production of civilian goods all but ceased, and instead the assembly lines of our industrial system turned out fantastic amounts of cannon, tanks, trucks, ammunition, ships, airplanes, and all the innumerable items that make up the panoply of modern war. But even more important than the transformation of manufacture, is the revolution in the lives of men and women and children. You remember that enormous glass bowl in Washington where numbers in capsules determined the fate of hundreds of thousands of American men and homes. Preparation for war has seen the flow of millions of men into military service, the drawing of millions of American women from their homes into all manner of work formerly done by husbands and brothers. It has emptied our colleges of men, it has permanently affected the careers of all youth. And now, when the tide flows back—who can tell what our preparation for war will mean in the life of our nation? Already the casualty lists have mounted to the million mark, and the costs are in astronomical figures. Conversion from peace to war and back again will involve all countries in nothing less than some form of revolution.

We have been willing to do this, because we have seen no other way in which freedom might be preserved. Our national unity has stood the fearful test of these years. We have agreed that what we have been fighting for was worth the terrible cost. If necessary, we have been ready to forge all our plows and pruning hooks into planes and ships and guns, and we have resolved to face the cost in killed, wounded, and missing, in order that international gangsters might not enslave all nations.

Sense of Futility in Victory

Yet as the carnage draws to a bloody close, we do not experience the exhilaration of victory. Our feet are not eagerly awaiting the opportunity to proclaim good tidings of peace. We are afraid—afraid of our enemies, afraid of our allies, afraid of ourselves. We think we may permanently dispose of the power of our enemies, but we are not sure how to keep them down. We are afraid of our allies, and they of us. We are afraid of ourselves, for we are not certain how to use our tremendous power without destroying ourselves. Our preparations for war were successful. We won brilliant military victories. But at the end of the road of march we find not peace, but chaos, suspicion, devastation of men and materials, fear and foreboding.

We set out to win the war by military might. We have won the European war by military might. The trouble is not that we did not achieve what we sought. Our mistake was in thinking that winning the war would bring of itself peace. We trained to shoot and kill and burn and destroy. We succeeded—in shooting, killing, burning, destroying. But that isn't the same as peace and order and security and prosperity. You can do wonders with modern guns, but there are some things you can't do with guns. I have already said, and I repeat, that I believe with most Americans that what we did was necessary, and inescapable. But I do not believe, with many Americans, that this is enough, or that it will produce the results we expected.

Correspondents from Italy and Germany are telling us that Fascism and Naziism are not dead. After a year and a half of Allied occupation, Italians are beginning to speak of the good old days. Mussolini was ignominiously hanged, and Hitler's fate is sealed, but you can't hang an idea and you can't shoot a religion. As veteran correspondent of the *New York Times*, Matthews in Italy

ast Sunday's issue, quoted the words of Paul from very chapter of Ephesians, "For our wrestling is not nst flesh and blood, but against the principalities, nst the powers, against the world-rulers of this dark-, against the spiritual hosts of wickedness in the venly places."

Other Foes That Wear No Uniforms

lay it be that there are other foes in addition to the quered Germans and the losing Japs that we must against? Are there enemies that must be fought with er types of weapons than we are used to handle? bably we have oversimplified our situation in the ld, and too easily localized our adversaries within graphical boundaries? Are, there, perhaps, hostile es which wear no uniforms and speak no common guage, but are as much at home in America as in an, and camouflaged so naturally as to escape notice n within our own attitudes and desires?

can sense that some of you feel that I am confusing different things in applying the words of Paul to temporary world conditions. International war, relaships between nations, political and social problems hat is one thing, some would say, but Paul is thinking ut something else. He is concerned about the souls men, and his description applies to spiritual warfare, h which current events have little to do. The armor God is the property of persons who shun the world; y seek a Kingdom not of this world.

am compelled to say that I cannot agree with this erpretation of the Christian religion. That Paul and New Testament emphasize the redemption of the ividual and see the secret of spiritual power in the nsformation of the individual's heart, cannot be denied. t that the redeemed individual should run off somere into the solitariness of his religion so as not to lose precious possession is not the teaching of the Chris- Gospel. There has been too much of strategic reat on the part of the Church, a withdrawing from the nflict and raging battle of human life, until the field of uggle has been well-nigh abandoned by timid souls sinterpreting the meaning of the peace of God.

Must Locate Our Enemies

There is manliness and clarity of vision in Paul's rds, "Our wrestling is not against flesh and blood." is is far from saying, "We do not contend with anydy". No, he goes on to state, "Our wrestling is against e principalities, against the powers, against the worldlers of this darkness, against spiritual wickedness in e heavenly places". Mark you, he doesn't say that the ristian is to run away from all these hideous foes, but to stand and make out the features of these terrible wers. It is a part of the duty of the Christian man and oman to locate and identify his or her spiritual enemy. The Church has not been too successful in its intellince division. One might think from the reports brought ck by some of her intelligence agents that the main emy of the Church to be contended with is a church debt, or a static membership list, or a church's prestige in the community. Christians have too narrowly conceived of the enemies they should be opposing with all their power. They spot a few, comparatively small sins and train their mightiest weapons upon these, while the main foes of the Kingdom of God are not even within the bombsights of their fighters. We have seen how in the strategy of military warfare important strong points are by-passed, in order that they might be surrounded instead of taken by frontal assault. In the warfare of the Church, I fear, we spend too much time on secondary fortresses of spiritual wickedness and never penetrate to points where these might be out-flanked. "Our wrestling is against the principalities, the world-rulers of this darkness," the great apostle contended. Surely that implies that we should be concerned about identifying these forces, and knowing where the centers of their power are located. Camouflage may be a modern name, but it is an ancient art. Christ traces it back as far as the devil himself, for the Master defined the prince of evil as the father of lies. Deceit is his nature. Through the ages he has deceived mankind both about itself and about himself. It is no easy task in any age to discern the character of his working and the location of his headquarters.

Church Must Oppose Every Wrong

The Church is not the body of Christ if it only gathers together a few like-minded people who take to themselves all the promise of His Spirit but look out upon all mankind as a mass of perdition, from which, thank God, they have saved themselves. It is the mission of the Church to locate and describe evil in high place and low, in government and in school, in social relationships and in national policies. This is not to say that any enthusiast can go Bible-waving around, claiming to heal all the ills of mankind. The New Testament speaks of the body of Christ as a well-knit organization where each part learns from and depends on the other, so that together the members of the body may oppose the incorporated wickedness in the world. Many of the evils of humanity have institutionalized themselves in the habits and attitudes and actions of men and can be opposed only by the people of God who create new homes, new communities, and infiltrate the realms of education and politics and business so as to destroy the forces of wickedness in high and entrenched places.

Christians are too often like the civilian refugees who stream out of perilous areas, hoping to get out of the range of fighting. Christians, however, are called to arm, and to fight, and to stand. They are those who should be stemming and stopping the hordes of evil in such matters as race prejudice, class warfare, injustice and dishonesty and corruption in every place they meet it, instead of drawing their pious cloaks more securely around themselves and repeating something about a "Kingdom not of this world." I am under no illusion about human progress or the coming of the Kingdom of God on earth in human history. But I am convinced that Christ came into the world to contend with the key forces of iniquity in the universe and that Christianity is a force opposed

to every type of wrong, personal and impersonal, individual and institutional, visible and invisible. And I am terribly anxious about the ability of Christians to deceive themselves as to the nature and scope of their calling, their education, their use of time and treasure, talent and opportunity in this world.

A Warfare for Living Christians

This mention of "principalities," "world-rulers," and "spiritual wickedness in heavenly places," is not the only reference in the Epistle to the Ephesians to superhuman powers. You will find opposed to these phrases, references in earlier chapters to the "Father of Glory" who "raised Christ from the dead, and made Him to sit at His right hand in the heavenly places, far above all rule, and authority, and power, and dominion, and every name—not only in this world, but also in that which is to come." These "world-rulers of darkness" are not supreme in their exalted places. There is One who is equal to their deceit and malice, the One whom all the forces of evil could not keep in a sealed tomb. But even more surprising is the reference in another chapter of this same letter,

> "And you did he make alive, when ye were dead through your trespasses and sins,
> Wherein ye once walked according to the course of this world,
> according to the prince of the powers of the air,
> of the spirit that now worketh in the sons of disobedience;
> among whom we also once lived in the lusts of our flesh,
> doing the desires of the flesh and of the mind,
> and were by nature children of wrath, even as the rest:-
> but God, being rich in mercy, for his great love wherewith he loved us,
> even when we were dead through our trespasses,
> made us alive together with Christ,
> and raised us up with him,
> and made us to sit with him in the heavenly places, in Christ Jesus."

It is a mistaken interpretation which puts the resurrection of the believer on the other side of a grave. Paul speaks of the resurrection as taking place when the believer is created anew, made alive and raised with Christ to dwell in a heavenly place which is on this side of the grave. Of course it extends beyond the grave, for the grave has no power over it, but it begins in this world of flesh and blood when the Christian is created in Christ Jesus for good works to be done here and now in the conflict with the powers of darkness and the spirit that worketh in the sons of disobedience.

Our Calling Is Here

I believe that Christians have missed the fulness of the meaning of the Gospel when they have divided between body and spirit, world and heaven, secular and sacred, temporal and eternal, so as to give the impression that the Gospel concerns itself only with spirit, and the sacred, and heaven, and the eternal. They make the Christian faith a nebulous sort of thing which has little to do with the politics and economics and social life of man, and relegate it to a sphere off in some beautiful ethereal island of somewhere, inhabited by disembodied creatures of ascetic fancy. They leave politics to the State, and the State to the devil. They leave economics and education and philosophy to the unbelievers, and the unbelievers to the pit of the predestined. They leave the world, its order and beauty, to scientists and artists whom they can hardly believe able to enter the gates of a heaven which, oddly enough, they conceive as a creation of order and beauty.

I believe that they read the Word of God more correctly who understand that the created world with all its wonder and art is the work of a Creator who still delights in the colors of a sunrise and a rainbow. The human body, for all of human sin, is still designed as a cathedral of a spirit which, as far as human minds can know, is always expressing itself in a body. And He who made man not for himself alone is concerned about such questions as marriage and divorce, labor and capital, peace and war. These are not matters extraneous to a Gospel which is preached to all men, and proclaims a will of God that all men should be saved, not in spirit only, but in body, mind, and soul. There is a will of God for philosophy, science, art and music, and all human culture for God made man in the likeness of Himself, who ordered all things right, and delighted in His creation.

The Rebellion against God

But He is confronted in His universe by powers and principalities which challenge His will, and seek to destroy His work, deceiving His creatures, enslaving their minds and bodies and spirit. Spiritual wickedness contends with spiritual truth and righteousness. It is in that fateful struggle that we find ourselves. Here is a warfare where human weapons are as useless as bullets against a V-2 bomb. "Wherefore take up the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. (Mark, to stand—not run away, or hide in some secluded spot!) Stand therefore, having girded your loins with truth, and having put on the breastplate of righteousness—taking up the shield of faith,—and take the helmet of salvation, and the sword of the Spirit, which is the Word of God."

Truth—righteousness—faith—the Word of God: these words belong to modern education. They belong to education in the year 1945, when doom is written in large letters over all the world. You go as graduates of a Christian higher institution of learning into this world, proclaiming peace, "having shod your feet with the preparation of the gospel of peace." Tell by your works and your life that this peace is a gift made possible by the Living Christ even in the midst of turmoil, want, revolution. Tell your contemporaries that this peace affects every area of human experience. Possess it in your own life so that men and women are impressed by the sincerity and urgency of your message. Be set and prepared

go, as ambassadors of peace to men and groups and ons and societies who see no hope but in force and w no truth but their own desires. Resist all the fiery ts of evil, wield the sword of the Spirit of the Invinci- Christ, be strong in the strength of His might. "For we are His workmanship, created in Christ Jesus for good works"—works able to bring peace and joy, order and hope into human life, if we will trust Him as King of Kings, and Lord of Lords, Ruler of nations and Saviour of mankind.

Biblical Evangelism

By C. K. Solberg
Synodical Evangelist of the Norwegian Lutheran Church

BIBLICAL EVANGELISM implies two things. First, it implies bringing the message of Law and Gospel to men, that sinners may be led out of the rkness of sin and into the light and life of God's sav- and keeping grace by faith in Jesus Christ as Saviour d Lord.

But it would endeavor also, by follow-up work through personal approach, to help awakened and seeking souls an assurance of faith and an open confession of Christ, d to guide and strengthen believers in a faithful life Christian service and stewardship.

Let us first consider the preaching of the Word. As bassadors of Christ, we must deliver God's message all its fullness, Law and Gospel, so dividing and ap- ring the Word that the unsaved may see their sinful- ss and helplessness, cease to find comfort in their own rits, repent of their sins, and find peace with God ne through faith in Jesus Christ. And the believer ist be made to feel personal responsibility before God d man, and, constrained by the love of Christ, be led take his place of service in the Church, humbly bear- g the fruits of faith as an obedient servant and faithful tness of the Lord. The preaching must therefore be rect and heart-searching in its application, so that the arer may learn to know his condition, need, and re- onsibility.

We must not preach sanctification to the unsaved. his will give them false comfort, and result in self- ghteousness and self-deception. This is usually the re- lt when the preacher takes for granted that church embers who are regular attendants at services and take tive part in the church activities are all true Chris- ans. Such objective and general preaching undoubtedly much to blame for the sad spiritual state in which any faithful church workers and church-goers are found their deathbeds. Many such will tell their pastor that ey are not saved; or, what is even worse, they die in eir self-righteousness without any sign of repentance. certain pastor once said after many years of service at he had buried many of his church members who had ever given evidence of a change of heart. Even though e may hope that some are saved on their deathbeds, ey leave behind wasted lives—lives that should have een given to the Lord in faithful service. Their souls ay be saved, but their lives have been lost.

Churches Full of Nominal Christians

An earnest call to repentance and full surrender to the Lord must be preached from every pulpit. Our congregations are full of back-sliders and nominal Christians. Our pulpits must also ring with a stirring challenge to the lukewarm and compromising to answer the call to consecrated Christian service. How can we have Faith in Action in our congregations when a sense of personal responsibility is lacking to an alarming degree among our laity? We need a Spirit-sent revival to face the ominous future. There is no greater need in the Church today. But it must be prayed down; it can not be worked up. And we must want it, and unite in praying for it, and, when it comes, be willing to be used of God, both pastors and parishioners.

In order to obtain this result, our messages must be evangelistic, and we who preach must be on fire for souls. Joseph Parker once said: "Set the pulpit on fire, and people will go to see it burn." That's why our preaching must not only be evangelical, but evangelistic. Objective indoctrination is fundamental, and, thank God, in these days of liberalism and doctrinal confusion, this is the strength of our Lutheran Church! But that is not all that is required to change hearts and lives. While we know and believe that the power is in the Word alone, and that the Holy Spirit works through the Word, the truth must be applied so as to reach minds and hearts, in order to produce conviction of sin, repentance, and a saving faith. David was thinking only about the other fellow and condemned him until the prophet said to him, "Thou art the man!" That was the word that brought conviction. Like the prophets and apostles of old and Christ himself, we must, without fear and yet in the spirit of love, tell our hearers the full truth, if back-sliders and nominal Christians are to be regained for Christ and believers set on fire for souls. There must be no pussyfooting in the pulpit out of fear for what man may say or do. Our hearers must be made to feel that much is at stake, and that we mean what we say. A lawyer once remarked to a preacher, "If we did not put more earnestness in our pleas before a jury than some of you do in preaching your sermons, we would not win a case." Surely, much depends upon *how* we say a thing; not only upon *what* we say.

Personal Work Is Important

But Biblical evangelism also implies personal follow-up work. It is very important that preaching be followed up by personal work on the part of the pastor and other mature Christians. One has well said: "Evangelistic preaching is fishing with a net, but personal evangelism is fishing with a hook." We are not saved en masse, by groups, families, or congregations. There must be an individual approach. Personal work often helps to bring decisive fruition to the Word sown in the heart by preaching. Tactful and prayerful personal approach is a most hopeful and promising ministry.

The Lord Jesus, in His teaching and in His practice, emphasized the importance of the personal and private approach. He called Matthew at the seat of custom. He called Peter, James, and John while they were fishing on the Lake of Galilee; the Samaritan woman, at the well; Zaccheus, at the foot of the sycamore tree; Nicodemus, in the stillness of the night; Bartimæus, on the highway. And He tells us to "go out into the highways and hedges, and compel them to come in, that my house may be filled." Peter says: "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God." When Jesus says, "Ye are my witnesses," He means all believers. We are won to win others. It is the duty of all believers to seek opportunities to speak privately and in a tactful way to their fellow men about the one thing needful, and not wait till we find them unsaved on their deathbeds.

It seems to me that many parishioners have the idea that they are not to approach their pastor with their spiritual problems until they are about to leave this world. Why do we so often find this to be the case? Is it because they have rarely been approached by their pastor concerning their relationship to God? There are no doubt many troubled souls in our congregations, both saved and unsaved. Why do they not come to their pastor for guidance and comfort?

Pastors as Soul Physicians

The waiting rooms of our physicians and surgeons are filled every day with patients who are waiting for advice concerning their physical ailments. Why do sin-sick souls come so seldom to their pastor to consult him in their spiritual troubles? Why this delay till their sin-sickness has reached an advanced stage in the eve of life? Are pastors to blame for this condition because of neglect to do personal evangelism? Do they take too much for granted that their parishioners are real Christians?

Let there be more follow-up work by personal evangelism, and more of our parishioners will come to their pastor with their spiritual problems. After each Sunday the pastor should do as much follow-up work as he finds possible. He ought rather to neglect attendance at many of the auxiliary organizations of the congregation than to neglect this. After a series of evangelistic services, when many may have been brought under conviction and are in need of wise guidance and encouragement, the pastor should endeavor to see them privately. No one is more in need of the pastor's personal interest and attention than the newly-confirmed and inexperienced boys and girls.

Priesthood of Believers Not Emphasized

But this is not only the pastor's responsibility and duty. Personal work is the obligation of every believer. No sooner had Jesus won His followers than we find them bearing witness of Him. It should be the same today. When a sinner is won for Christ, he is called to win others for Him. But how few and far between are real soul-winners among the laity of most of our congregations. Professor Pfeiffer of the Lutheran Seminary in Columbus, Ohio, says in his book on *Evangelism:* "In modern times this work of personal evangelism has come to be regarded almost exclusively as the duty of the clergy, while church members are allowed to be silent, and are not encouraged to develop and exercise the gift and privilege of witnessing for Christ." And the late Dr. G. F. Gerberding, noted Lutheran theologian, says in his book *The Priesthood of Believers:* "Our Church has not lived up to her privileges and opportunities. She has allowed the precious doctrine of the Priesthood of Believers to go to sleep. She has the best laymen; she uses them least."

Many Lutherans have been lost to our Church for lack of personal evangelism on the part of pastors and lay Christians. Many seeking but timid souls among us have failed to find this personal help in their spiritual troubles. They have therefore often been attracted to sects that practise personal work and lay-activity, things they missed in their own Church.

This cardinal doctrine of the Priesthood of all Believers was much emphasized by Luther and practised by the Lutheran pietists. It needs to be re-stated and practised anew if the Church today shall function Scripturally on the part of the laity as well as the clergy. Congregational evangelism is the Biblical ideal. The congregation is not only a field to be cultivated, but also a force to be enlisted in spiritual service. The sainted Dr. J. N. Kildahl once said in a sermon on "The Gospel Net": "We Lutherans have a full Gospel, but when we cast the net into the sea of immortal souls and sinners are caught in the net, we neglect to pull in the net by personal work. We let the fish escape, and there is no catch."

Fellow Lutherans, pastors and lay Christians, let us beware of losing ourselves in externalism and much concern about non-essentials, and even with questionable methods of raising money and membership campaigns in order to build up a congregation and to make a good outward showing. Often one gets the impression that this is the criterion of success in church work. But the real success of a pastor and congregation is not measured by funds that are raised, nor in members gained, nor in expensive churches that are built. We must never forget that our vital mission and chief aim must be to win lost souls and to shepherd the flock. We must not be less evangelical, but we must be more evangelical—in public preaching and in personal soul-winning work.

SURVEYING the CONFERENCE

merican Lutheran

By Arthur P. Michelfelder

"Bon Voyage"

HE REV. S. C. Michelfelder, D. D., pastor of historic Saint Paul's Lu- ran Church, Court House Square, edo, Ohio, has been appointed the resentative of the American Section the Lutheran World Convention, h headquarters in Geneva, Switzer- d.

r. Michelfelder, accompanied by . Michelfelder, will leave for his post within the month of June or ly July to establish headquarters the rehabilitation program in Eur- during his year's term of service in rope. A leave of absence has been nted Pastor Michelfelder by his gregation in Toledo to carry out s overwhelming challenge.

he prayers of the Church go with and Mrs. Michelfelder on their ssion in behalf of all of us as we gin to rebuild a shattered world.

Congratulations, Chief!

Sunday evening, June 3, marked the den anniversary of ordination of . Em. Poppen, president of the erican Lutheran Church, when cial services were held in Christ theran Church, Columbus, Ohio, der the direction of the Columbus cal Conference of Lutheran pastors, which Dr. Otto Ebert, pastor of rist Church had charge of the ser- e and the Rev. Elmer Klamfoth de- ered the anniversary sermon. An ormal reception was held later on pital Campus.

The Ohio District took cognizance of s event the previous Monday during eir convention by presenting their mer district president, now general esident of the Church, with roses. tting words of tribute were spoken Pastor Osterman of the church fices.

Dr. Poppen was born October 14, 74, at New Dundee, Ontario, where s father was pastor of a Lutheran ngregation. With unusual advan- ges in early life, inheriting that deep terest in church affairs from his ther and love for music from his other, Dr. Poppen was placed in the pable hands of private tutors, step- ng ahead of pupils of his own age, cluding his graduation from Capital niversity. During his elementary and secondary schooling in Saginaw, Michigan, public schools the young lad was tutored in Hebrew by a Jewish Rabbi, in Latin and Greek by a Lutheran pastor, and in music by a Roman Catholic priest. At the age of 15 he entered Capital University, being enrolled as a junior in most of his classes. He graduated two years later in 1893, and two years after that from the Theological Seminary at the age of 19.

The early years of his ministry were spent in the parishes of Versailles, Ansonia, and Gettysburg, Ohio; Saint Mary's and Moulton, Ohio; Sidney, Ohio, and later in Grove City, Ohio.

Not until 1920 did Dr. Poppen begin to take official part in the larger work of the Church. Since that time he has served in various capacities—in home missions, vice-presidency of the former Joint Synod of Ohio, commissioner of National Lutheran Council, editor of inter-synodical catechism committee, secretariat at the Lutheran World Convention at Copenhagen in 1929. Elected first vice-president of the American Lutheran Church, he was elevated to the presidency at the death of his chief, the late Dr. C. C. Hein. At the next convention, the Church honored him by electing him president on his birthday, which position he has held since.

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Congratulations to our chief are in order, and we, his co-laborers, pray the Lord of the Harvest to grant him peace and contentment as he continues his service. May this anniversary be a golden opportunity for re-dedication to our Lord and Saviour by both president and people of the American Lutheran Church.

United Danish

By H. Skov Nielsen

THE forty-ninth annual convention of our Church will be held at Albert Lea, Minn., June 19-24, with the local Trinity Lutheran congregation as host, permission having now been granted by the O.D.T. for a meeting limited to voting delegates.

Celebrate Denmark's Liberation

The folk meeting held in Chicago on April 13, with Dr. N. C. Carlsen as principal speaker, drew close to 2,000 people. The recent liberation of Denmark from German occupation has gladdened the hearts of people of Danish birth or lineage throughout the world, and news of events connected therewith is received with profound interest.

Dana Closes School Year

Dana College closed its forty-sixth school year on May 25. Dr. Knute O. Broady of the University of Nebraska delivered the commencement address. The Rev. John M. Jensen of Spencer, Ia., preached the baccalaureate sermon on the previous Sunday evening. Two short terms of summer school will follow immediately.

Notes

News has recently been received of the death in Denmark on Nov. 25, 1944, of the Rev. J. Knudsen, who served in our Synod from 1910 to 1935. A son, the Rev. Gunnar Knudsen, is serving a U.L.C. church at Scranton, Pa. One daughter, Sigrid, is the wife of our former Japan missionary, D. G. M. Bach, now of the University of Colorado at Boulder. Another daughter, Ragna, is head nurse at the Eben-Ezer Hospital, Brush, Colo.

Miss Helen Danielsen, who recently returned from five years of service in the Colombia Mission, will hereafter serve our own Church in the same field. Before returning to the mission field she will, however, spend a year studying at Dana College.

The Rev. Edwin Svendsen of Washington Island, Wis., is the latest recruit to the chaplaincy from our Church. He has been accepted for service with the Navy.

Augustana Synod

By William E. Berg

ON SUNDAY afternoon, June 10, the largest class in the history of the Augustana Synod was ordained with solemn and impressive rites. Sixty-two men knelt at the altar and received the blessing of the Church. Dr. P. O. Bersell, president of the Synod, gave the ordination message and conducted the rite of ordination, assisted by 62 sponsors and others. It was a memorable occasion—one that caused hearts to swell with gratitude to Almighty God for reinforcements at a time like this. It is interesting to note how the sixty-two new pastors will be scattered throughout the world.

One to China.
Four to Africa.
One to South America.
Four to the Navy chaplaincy.
Fifty-two scattered throughout th United States and Canada.

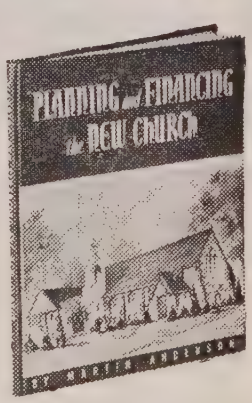
Truly, the world is our field and verily, our Lord's command is clear "Go ye, make disciples of all nations." The call is given, ye hosts arise—our watchword is Evangelize!

In addition to these sixty-two new pastors, three pastors of other Lutheran bodies were admitted by the Ministerium to the Synod.

Record-Breaking Gain in Membershi

The report of the statistician revealed the growth in membership wa 3.5 per cent over 1943. Confirme members increased by 9,914 and bap

Before You Go Further With Your Church Plans



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children by 5,133. The communi- membership of the Synod on Jan- 1, 1945 was 291,932 and the total er of unconfirmed children was , making a total membership 1,416 souls.

ancial reports revealed a total ase of $346,193.70 in contributions ll purposes. Contributions aver- $24.56 per capita. The total ed to the Centennial Thankof- g was reported as $2,258,102, of h amount $1,741,917 has been paid. Board of Home Missions reported e Synod that forty congregations, erly receiving aid from Synodical ds, became self-sustaining in 1944. years ago there were 434 con- ations that received financial as- nce from the Board. Of these, 170 become self-supporting. Several congregations have been organized ughout this country and Canada. arts unite in thanking God for forward march with the Gospel. y, America needs Christ and her hope for survival and world lead- ip lies in a revitalized, reborn, it-filled Christian Church, whose bers are willing to go "all-out" Christ and for souls.

rld Missions Holds Large Place

e synodical convention this year t well be known as a great World ions Conference. The Spirit of God ked mightily to grip hearts with opportunities at hand and to mo- e the Church for a stupendous ld Missions advance. Again and n it was brought home in unmis- ble accents that this must be our st hour or it will be the hour of ntest failure. The theme of the vention was, "The Field Is the ld"—Matt. 13:38.

n Thursday evening, June 7, a heran World Action service was l. Dr. Bersell gave a gripping and nentous message on the theme, r Opportunity" — Gal. 6:10. He ted a picture of world need trag- ly graphic and gloriously compel- g. He had seen these needs firsthand. n Friday evening, June 8, the erable and dynamic personality, inseparably connected with the ld mission advance, Dr. John R. tt, gave a glowing and challenging ssage on the theme, "The Summons a Great Advance in the World sion." Dr. Mott, one of the greatest sionary leaders of all times, stirred convention deeply with his con- n and love. At this service six eign missionaries were commis- ed.

Auxiliaries Meet

he Augustana Brotherhood held a am-lined convention on Tuesday, June 5. Great interest was manifested in the Brotherhood program—of reaching the unreached and ministering to returning service men. The Brotherhood aim was set forth as "Men of the Church mobilized for the service of Jesus Christ." On Saturday evening, June 9, Pastor C. Oscar Leonardson was installed as executive director of the Brotherhood of the Augustana Synod.

The Women's Missionary Society also held a modified convention, concentrating upon inspiring and challenging reports of life and growth, and joining with the Synod in its missionary services. Truly, as someone has said, our auxiliaries are like fingers on a hand, which help make a fist to smite the powers of evil and also a hand outstretched to receive and utilize the power from God.

Discuss Cooperation with Federal Council

Animated discussion colored the convention routine regarding a possible working agreement with the Federal Council of Churches of Christ in America. The Synodical Council suggested that the National Lutheran Council be memorialized to line up with the Federal Council, at least in a consultative capacity, and if such a proposal fails, that the Augustana Synod take independent action. At this writing the

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Synod is still in session and this proposal has not come before the convention. Both our Synod and the U. L. C. hold membership in the World Council of Churches, but only the U.L.C. holds membership (consultative) in the Federal Council.

Church Unity in Canada

On the business agenda is a proposal to establish a professorship at the Lutheran Theological Seminary at Saskatoon. The purpose of such a step would be to educate in their own country all Canadian young men who desire to enter the ministry. There is a strong movement abroad to merge all Lutheran groups in Canada and to create an autonomous Lutheran Church of Canada. A great field, indeed, and many open doors!

To Change Name

The proposal in the form of a constitutional amendment to change the name of the Augustana Synod was adopted last year and is due for ratification at this convention. The new name proposed is Augustana Lutheran Church.

Lutheran Free Church

By H. C. Caspersen

THE EVENTS that usually take place at the completion of a school year were duly observed by the graduating classes at Augsburg this year. The first commencement is always that of the theological class; it was held this year on Friday evening, May 18, in the chapel of the Seminary. A short program was given, the main number of which was an address by Dr. Karl Ermisch. Dr. Bernhard Christensen, president of the school, spoke a few words and presented the five men who had finished their prescribed course their diplomas as candidates of theology. All had received, and accepted, calls to pastoral service in the Church. They were:

Harry Sorenson, called to Milroy, Minn.; Paul Sonnack, Moose Lake, Minn.; Emil Kallevik, Superior, Wis.; Leslie Brandt, Pukwana, So. Dak.; Robert E. Krueger, Salem, Oregon.

The baccalaureate service was held at Trinity Church on Sunday evening, May 27, with the Rev. John A. Houkom, Ashland, Wis., as preacher.

Instead of the usual alumni banquet of a more elaborate nature, there was a special gathering at Trinity Church the evening of Memorial Day.

On Thursday evening, May 31, college commencement was held at the same church, when twenty-two college students were given diplomas for completing the B. A. course. The Rev. Clarence J. Carlsen, Minot, N. Dak., delivered the commencement address, and Dr. Christensen presented the diplomas with appropriate words.

Even though the student enrollment had been smaller this year—a situation which Augsburg shared with other colleges—it had been a very good year in other respects.

The Oak Grove Seminary, Fargo, N. Dak., also terminated a successful year with fitting exercises at about the same time.

Christensen Heads Association

Dr. Bernhard Christensen was honored by the Minnesota Association of Colleges by being elected its president at the annual meeting recently held at St. Olaf College, Northfield, Minn. Dr. T. R. McConnell, dean of Minnesota University Liberal Arts College, was elected vice president, and D. J. M. Bly, St. Olaf College registrar, secretary-treasurer.

Pastoral Changes

Some pastoral changes have taken place during recent months, and more will come soon. Pastor G. Bretheim has moved from Harvey, N. D., to Bisbee, in the same state. Pastor Forrest Monson, Everett, Wash., has moved to Grand Forks, N. Dak. Pastor Oliver Sidney has moved from Medicine Lake, Mont., to Harvey, N. Dak.

Pastor P. O. Laurhammer, Edinburg, N. Dak., was recently surprised by two of his congregations on the occasion of his 70th birthday. He was presented with a substantial purse. He has served this parish for twenty-five years.

Twin-City Ministerial Association

The Twin Cities Ministerial Association met for its May gathering at Columbia Heights Church, Minneapolis, of which the Rev. Harold A. Johnson is pastor. An illustrated lecture by Dr. Alvin E. Prottengeier, teacher of German at the University of Minnesota, on the life and work of Albert Schweitzer proved to be very illuminating and edifying. There is no more fascinating story in the Christian world today than the life of this great and versatile scholar who has distinguished himself in music, medicine, philosophy, and finally has given his talents to missionary work among the black people of Africa.

A 75th Anniversary

St. John's Lutheran Free Church at Pennock, Minn., observed its 75th anniversary with appropriate services, Sunday, May 20. Prof. A. Helland of Augsburg gave the main address. St. John's is served by the Rev. Chr. G. Olson, pastor of the Calvary Church of Willmar, N. D.

Norwegian Lutheran

By L. M. Stavig

CONVENTIONS of the Districts o the N.L.C.A. are being held durin June as follows:

Eastern—June 5-8, LaCrosse, Wis.

Northern Minnesota—June 5-7, De troit Lakes, Minn.

Southern Minnesota—June 5-6, Mar kato, Minn.

Iowa—June 5-7, Forest City, Iowa

South Dakota—June 6-8, Huron, Sout Dakota

North Dakota—June 6-8, Fargo, N. I

Canada—July 5-8, Saskatoon, Sask

None of the district auxiliary or ganizations are meeting this year, du to the restrictions on travel by th O.D.T. The greater part of the busines of the Church is transacted in the b ennial synodical conventions. How ever, the district meetings provid opportunity for meetings of a numbe of local corporations. They also pro vide opportunity for bringing the bus iness of the Kingdom nearer the gras roots of the Church.

College Commencements

Commencements of seminaries an colleges of the N.L.C.A. have been hel as follows:

Luther Seminary, May 27.
Pacific Lutheran College, May 27.
Luther College, May 27.
Augustana College, June 3.
Concordia College, May 27 and 28
St. Olaf College, June 4.

Directory of Schools

of the American Lutheran Conference

ST. OLAF COLLEGE
Northfield, Minnesota
A Liberal Arts College of The Lutheran Church
C. M. GRANSKOU, President

PACIFIC LUTHERAN COLLEGE
Parkland, Washington
College of Education
Liberal Arts
Senior High School
An American Lutheran Conference Venture
S. C. EASTVOLD, President.

New Academy Courses

. Morton Nilssen of the Waldorf College, Forest City, Iowa, in ial four-page insert in the offic- utheran Herald, announces that stitution will next year become a ear junior college. The institu- s divided into a lower and upper on, comprising the junior-senior of high school and the freshman ophomore years of college, re- vely. This step by the president oard of directors is in response rowing feeling among our people here is need of providing Christ- gh school training for our young e of the Church.

Planning Commission

special planning commission nted by the Church, as a result of on made in the synodical conven- year ago, has just issued a pre- ary report. This report is being ated through the Church with a st for discussion and reaction on art of laymen and pastors in con- tions and circuit meetings. On asis of the response to the prelim- report, a final document will be ured for submission to the Church next winter. The preliminary t is divided into several sections ng with:

Church Organization
Christian Education
Home Missions
Foreign Missions
Charities
Pensions
Centennial Surplus

document is largely in the form estions and seeks to present to church constituency the various s confronting the main branches e Church.

Chaplain Stensland

other pastor of the Church has his life for our country in the effort. Chaplain O. P. Stensland in New Guinea, April 9, of an ual blood disease following an ss of about two weeks. Chaplain sland entered the chaplaincy in and had served in two camps in country before going overseas. orial services were held at Minne- Minn., in the congregation from h Chaplain Stensland was on leave bsence.

Theological Seminary

cording to a report recently issued he authorities of Luther Theolog- Seminary, there are at the present time 105 men enrolled in prepar- n for the ministry. Of this num- thirty-nine will graduate in Sep- ber of this year, forty-nine are middlers, and eighteen are first-year students. That an increasing number of future pastors are coming out of other colleges than those operated by the Church is indicated by the fact that twenty-seven men of this group have had their preliminary training in universities or in colleges other than our own. Seventy-eight are products of our colleges.

Missions

An increasing number of congregations have undertaken responsibilities for the support of specific missionaries. The Canton, South Dakota, Church, served by A. L. Abrahamson, has recently announced that it will support the Rev. and Mrs. Herbert Loddigs. This young couple has just returned to this country after spending three and a half years in Japanese internment camps in the Phillippine Islands. They hope to enter mission service in China as soon as conditions permit. The Bethel Lutheran Church in Minneapolis, served by Pastor Clifford Nelson, will pay the salary of Pastor and Mrs. Harold Martinson, China missionaries.

THE MEANING OF BAPTISM FOR A LUTHERAN

BY A. D. MATTSON

What is the meaning of baptism? How did Luther interpret this sacrament? How is it related to Christian life and experience? These are some of the questions clearly answered in this book.

Mistaken ideas as to the meaning of baptism are found even among those who were once taught its true significance. The author considers the more common misconceptions, correcting them, and setting forth the plain teaching of the Bible in each instance.

The title is worded as it is with good reason. There *is* a Lutheran interpretation of baptism and Lutherans believe it is scriptural. Part Four of Luther's Small Catechism remains the classic statement of that view. Rightly therefore, Dr. Mattson, in elaborating on that statement, quotes largely from other writings of Luther in which the sacrament is explained in fuller detail and its implications for Christian life are outlined.

This discussion of baptism will contribute much to a vital and comforting understanding of the sacrament.

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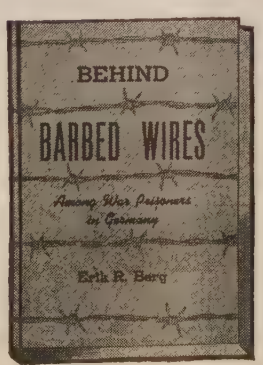
BEHIND BARBED WIRES

A Stirring Account of Everyday Life Among War Prisoners in Germany

By ERIK R. BERG

English translation by O. N. Olson. Foreword to the American Edition by P. O. Bersell, president, National Lutheran Council.



Free from sensationalism, yet profoundly stirring, is this account of the strange life "behind barbed wires." An experienced worker among war prisoners gives us glimpses from an uninterrupted ministry of three years in war prisoners' camps in Germany. There are illuminating intimate sketches of individual prisoners and the descriptions of their longings and their reaction to material and spiritual ministrations have a warm touch.

These snapshots of life among war prisoners reveal the blessed work being done under the auspices of the Y. M. C. A.

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ON THE RELIGIOUS HORIZON

Missionary Group Slain by Japanese

Eleven Baptists and 9-Year-Old Boy Killed in Prison Camp In Phillippines

ELEVEN missionaries of the Northern Baptist Convention were killed by the Japanese in the Philippines late in 1943, and the nine-year old son of two of the missionaries was also killed, it has been revealed at the denomination's headquarters in New York City.

For security reasons, news of the deaths, which came on Dec. 19 or 20, 1943, was withheld until now by the State, War, and Navy Departments.

While some newspaper reports stated that the missionaries had been beheaded, Dr. J. R. Wilson, secretary of the American Baptist Foreign Mission Society, said the Society had no information to substantiate this story. He added it was not known how the missionaries had been killed, but the deaths had been verified.

Eight of the missionaries represented the American Baptist Foreign Mission Society. They were Professor and Mrs. James H. Covell of Athens, Pa., and LeRoy, N. Y.; Dr. and Mrs. Frederick W. Meyer, New Haven, Conn.; the Rev. and Mrs. Francis H. Rose of Norwich, Conn., and Lowell, Mass.; the Rev. and Mrs. Erle F. Rounds of Eau Claire, Wisc.; and Richmond, Calif.

Three missionaries represented the Women's Baptist Foreign Mission Society. They were Miss Jennie C. Adams of Page, Nebr., Miss Signe A. Erickson of Warren, Pa., and Miss Dorothy A. Dowell of Denver, Colo.

The boy killed was Earl Douglas Rounds, son of Mr. and Mrs. Rounds. Their older son, Donald Paul, 17, and Richard Allen Meyer, 18, son of Dr. and Mrs. Meyer, escaped the fate of the others because they were away at school in Baguio on Luzon, and were later interned at the Santa Tomas concentration camp. Both boys are now in this country.

It was reported that the missionaries were killed two years after the Japanese invaded the Philippines when their secret refuge high in the hills of Panay was discovered.

Both the American and Women's Baptist Foreign Mission Societies will publish a memorial booklet to those who lost their lives. Ten other Baptist missionaries in the Philippines were released when the islands were liberated by the American armed forces.

Rear Admiral Thomas New Chief of Navy Chaplains

Rear Admiral William N. Thomas has been appointed Chief of Navy Chaplains to succeed Rear Admiral Robert D. Workman. Admiral Thomas, whose promotion from Captain to Rear Admiral has just been approved by the Senate, is at present Chief of Chaplains at the Annapolis Naval Academy.

Chaplain Workman, who completes his eighth year of service in June as head of the Navy Chaplain division, has been assigned to another post, but the nature of his duties has not been disclosed. He is a Presbyterian.

A Methodist, Chaplain Thomas has been Chief of Chaplains at the Naval Academy since 1933.

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ck Human Rights oposals in Charter

rican Church Leaders Endorse Stettinius in Important Amendments

LIGIOUS consultants and obser- ers at the United Nations Con- ce in San Francisco are agreed Secretary of State Edward R. nius, Jr., head of the U. S. dele- to the parley on international ization, that the human rights sion of the world charter "may prove to be the most important of e things we do here for peace advancement."

e observation by Mr. Stettinius n reference to the commission on n rights and fundamental free- proposed by the United States, t Britain, Russia, and China. As envisioned, it will be established e Economic and Social Council, gh which the General Assembly's nsibility on human rights will be ised.

cretary Stettinius said that one of commission's first duties will be preparation of an international of rights, "which can be accepted ll member nations as an integral of their own system of law."

icing his enthusiasm over the pro- ls, Dr. Richard Pattee of the Na- l Catholic Welfare Conference that "the stand taken on human s is in harmony with the position ur Bishops and goals adopted by olics, Protestants, and Jews to- er."

. Walter W. Van Kirk of the Fed- Council of Churches termed Mr. tinius's statement "most signifi- ," and added that "the Secretary helped to make human rights the core of the charter."

olde Leads Fight for Freedoms

r. O. Frederick Nolde of the Fed- Council and Judge Joseph M. skauer of the American Jewish mittee were equally enthusiastic. y have been given credit in many rters for leading the fight for a mission on Human Rights and damental Freedoms as part of the for world organization.

oth the Rev. Richard R. Wood and Rev. John Paul Jones of the Na- al Peace conference praised the posals. Dr. Jones said "the fact we have a definite statement ut human rights among the ob- ives and purposes is an achieve- t that many of us hardly dared e for."

Miss Sue Weddell of the United Council of Church Women commented: "It will be far easier to make reports to the Councils of Christians overseas because of these proposed amendments to Dumbarton Oaks. The emphasis on human rights is in line with the missionary work we have been doing for a century."

Expressing the belief that "genuine progress" had been made, Bishop James C. Baker of the International Missionary Council said the proposed commission "will give men and women of good will a chance to do many far-reaching things," and that it "may study and recommend and lead in all sorts of developments that will improve the lot of humankind everywhere."

Missouri Pastor to Confer With European Lutherans

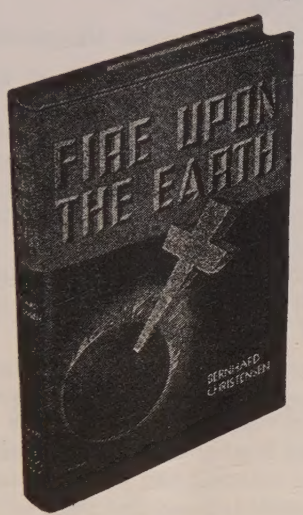
Dr. Arthur Brunn, third national vice-president of the Lutheran Synod of Missouri, Ohio and Other States, will leave shortly for Europe to confer with Lutheran churchmen there on behalf of the denomination's Board of Home Missions in Europe, it is announced.

Dr. Brunn, who has been pastor of St. Peter's Lutheran Church in Brooklyn for 41 years, expects to meet with church leaders of Germany, Norway, Sweden, France, and other countries.

Fire Upon the Earth

by

Dr. Bernhard Christensen



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Union With Moscow Rejected by Bishops

Russian Orthodox Church Prefers Independence Under America's "Many-Starred" Flag

THE Council of Bishops of the Russian Orthodox Church in America has formally rejected a proposal by Moscow Patriarch Alexei for reconciliation with the Church in Russia. The decision was announced after a two-day meeting in Chicago presided over by Metropolitan Theophilus of San Francisco and attended by bishops of nine other dioceses.

The bishops "postponed" an all-American Council of the Church scheduled during the Fall at which Patriarch Alexei had requested that a new Metropolitan be elected in place of Metropolitan Theophilus, with jurisdiction over all dioceses of North and South America and Canada. Archbishop Alexei of Yaroslavl and Rostov, who is reported on his way to this country, was to have presided at the council. He had been approved by the Patriarch as a candidate for the new office.

No Political Activity

Another condition stipulated by Patriarch Alexei was that the American Church should desist from "political activity against the USSR." No reference was made to this condition in the official statement of the Chicago meeting, but a comment was made by Bishop Benjamin of Pittsburgh, who said:

"The American bishops are not engaging in anti-Soviet activities, nor do we intend to. We have now an official and actual policy of non-interference with any political form of government. We of the American hierarchy are being neither anti-Soviet nor pro-Soviet. We consider our realm purely spiritual."

The Council's statement stressed that acceptance of Patriarch Alexei's proposals would result in severing connections with bishops living outside Russia. The only alternative, it stated, was for the Church to retain its autonomous position and continue its independent administration "under the right to full civil liberties guaranteed by the American government."

Prefer American Liberty

"In this dilemma," the statement declared, "the Council of Bishops found a middle outlet, durable and securing a smooth flow of church life, namely: the Patriarchal ukase was set aside: the all-American sobor was postponed; and the faithful called upon to continue, in the spirit of evangelic peace and brotherly unanimity, the common church life and activity under the protection of the American many-starred flag and under the protection of the constitutions of the United States and Canada."

Interviewed after the meeting, Bishop Alexy of Sitka, Alaska, who conferred with officials of the Russian Church in Moscow on the question of reconciliation, said he had found in Russia "a degree of religious freedom" and "the beginning of seminary training," but added: "We feel in the United States that it is best for us to retain our independence at present, although there still remains the possibility of ultimate accord of all Orthodox churches."

Alaska Metropolitan Disappointed

Disappointment over refusal by the Bishops Council of the Russian Orthodox Church in America to accept an offer for reconciliation with the Mother Church in Russia was expressed in Milwaukee by Metropolitan Benjamin, Patriarchal Exarch of North America and the Aleutian Islands. (This is not Bishop Benjamin, quoted above).

"A great majority of the members of the Russian Orthodox Church in America," he said, "deeply desire union with the Mother Church in Russia. The Bishops rejected the proposal because they wanted no connection with the Soviet government. However, our Church has never been either for or against the Soviet regime. The Russian Church has forbidden any political doctrine from being preached in the Church, just as ten American bishops ruled last October against political doctrine in our Church.

"To reconcile the Orthodox Church here with that in Russia would not involve recognizing the Russian temporal government as an authority in church affairs. The Russian Patriarch was willing to grant almost complete autonomy to the Church in America, requiring only that the head elected here be confirmed by the Mother Church and that appeal be allowed to the Mother Church from decrees of the American sub-Patriarch."

Metropolitan Benjamin expressed hope that the expected visit here of Archbishop Alexei of Yaroslavl and Rostov will be "a great force for unity between the Russian and American Churches."

Federal Council Will Seek Tax Modification

Modification of present income t procedures to guard the interests religious and charitable organizati will be the goal of a program adop by the Committee on Income Tax L islation of the Federal Council Churches and approved by the Co cil's executive committee.

Plans call for personal conferen with officials of the Treasury Depa ment and Congress to submit practi proposals meeting the needs of Churches, and requests will be m for hearings on pending income legislation. Cooperation with Ro Catholic and other groups on the p blem will be sought.

Catholic Women Oppose Action on Conscription

Enactment of compulsory milit training at this time is inopportu the national board of the Cathol Daughters of America stated in a r olution adopted at the semi-ann meeting in Atlantic City, N. J.

Other resolutions adopted urged to returned service men, war against communism and totalitarianis condemned suggestiveness in ra programs, and urged continuation the good neighbor policy toward La America.

The board also sent a message Secretary of State Stettinius stress the importance of moral principles the basis of world peace. Stettin telegraphed a reply from the Francisco Conference that the rec mendations would receive careful c sideration.

In its resolution opposing peacet conscription measures now before C gress, the Board endorsed the posit of the Roman Catholic hierarchy u ing that such action be delayed u after the war. The resolution sta that the establishment by the Uni Nations of effective machinery to k the peace would make peacetime c scription unnecessary.

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PACIFIC LUTHERAN
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ge Meeting Soon Of World Council

rican and European Churchmen in in Hope That Fellowship May Be Renewed

MESSAGE to the Churches" ex-ressing hope that in the near fu-'a means may be found for frank ntimate discussions among church-of both sides of the war," has been d in New York City by thirteen rs and members of the Provis-Committee of the World Council urches.

ly through such meetings," the nent said, "through speaking the in love, and through prayer, can eep wounds which the war has d be healed."

cing gratitude for the part the vakened" Church has often played g the past years as "the con-ce of the nation," the message ed that "forgiveness is costly," that in peace as well as in war ual issues are decisive.

depends on the Church whether nations will hear the message on their life or death depends," religious leaders stated.

or the first time in nearly six s," they said, "it is possible for hurches of the Western World to k freely and to listen to one an-. During these years our fellow-in the World Council of Churches been interrupted but, by the grace od, has never been broken. We ce that now we can renew and en that fellowship."

gners of the statement included Marc Boegner, president of the ch Protestant Federation, and Dr. R. Mott, both vice-chairmen of Provisional Committee; Dr. W. A. r 't Hooft, general secretary of World Council at Geneva; Dr. y Smith Leiper, secretary of the rican Committee for the World cil; and the Rt. Rev. G. K. A. Bell, op of Chichester, England. Also, Samuel McCrea Cavert, Dr. Ros-P. Barnes, Dr. Douglas Horton, John H. Mac Cracken, Bishop G. on Oldham, Dr. Floyd W. Tom-, Dr. Henry P. Van Dusen, and Abdel R. Wentz.

Text of Message

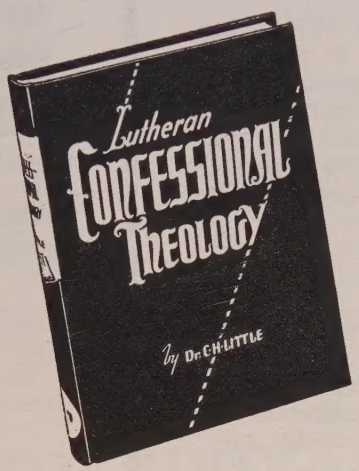
ext of the Message follows:

r the first time in nearly six s, it is possible for all the Churches he Western World to speak freely to listen to one another. During e years our fellowship in the ld Council of Churches has been interrupted but, by the grace of God, has never been broken. We rejoice that now we can renew and deepen that fellowship.

We hope that means may be found in the near future for frank and intimate discussions among churchmen of both sides of the war who have sought to put the service of the Lord above every other consideration. Only through such meetings together, through speaking the truth in love, and through prayer, can the deep wounds which the war has caused be healed. Forgiveness is costly. But it is the heart of the Gospel that through men's reconciliation with God by the Cross, their reconciliation with one another is possible.

We are greatly concerned for the state of Christendom which has suffered so cruelly through the powers of evil. There are great differences in the scale of national guilt and these differences must be faced. But we are not dealing with that issue in this statement.

For Christians, judgment begins at the house of God. We are glad that, in the stern ordeal of war, the Church has so often proved the conscience of the nation. There has been indeed a



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reawakening of the Church in different countries. But have we all heard the warning which has come to the Churches with such terrible insistence?

In these years of conflict it has become clear that in the affairs of men the spiritual issues are decisive and that it depends on the Church whether the nations will hear the message on which their life or death depends. But in peace as well as in war the Church should be the conscience of the people.

At this Whitsuntide, we pray that God who knows our weakness and can alone give grace and strength to fulfill these tasks may again pour out His Holy Spirit upon us and fill our Churches with new spiritual power.

1200 More Chaplains Needed, Declares Lee

Although more than 11,000 chaplains are now serving in the armed forces, present requirements call for some 700 new Army chaplains to be appointed by July 1, and about 500 additional chaplains in the Navy, Bishop Edwin F. Lee, director of the General Commission on Army and Navy Chaplains, revealed in his quarterly report issued in Washington, D. C.

Bishop Lee said that experience in war theaters dictates the policy of seeking young men for chaplain work since, he pointed out, "men under 40 were better able to withstand the severe physical strain of combat duty."

"Reports indicate that a number of chaplains broke under this experience, not from lack of courage, but because of over-exertion attempting to advance with the troops and also to minister to those in distress late into the night," he said. "We have therefore in the ministry faced 'battle-fatigue,' a comparatively new term in pastoral phraseology."

Reveals Nazis Feared Ecumenical Movement

Adolf Hitler and his Nazi cohorts considered the ecumenical movement as exemplified in the World Council of Churches one of the most serious obstacles to National Socialism because it bound together Christians in all parts of the world, it is said by Dr. W. A. Visser 't Hooft, general secretary of the World Council, now in America for conferences with American churchmen.

He disclosed that a huge file of material on the ecumenical movement had been compiled by the Nazis in Berlin.

An interesting sidelight on the arrest of the Rev. Martin Niemoeller, eight years ago, was also revealed. When the Gestapo called on the Berlin pastor, he was reading a letter from Dr. Henry Smith Leiper, secretary of the American Committee for the World Council. Niemoeller hid the letter between the leaves of a dining room table, and it was not discovered by the Nazis despite a thorough search of the house. Had the letter been found, it is believed that it would have been used as evidence that Niemoeller was cooperating with foreign interests, and might have led to his death.

Yale Divinity Teachers Against Peacetime Conscription

Twenty-three Yale University and Yale Divinity School faculty members in a statement have opposed propo legislation for peacetime military scription, asserting that such legis tion means "the reorganization of national life on a basis best descri as totalitarian."

Signers of the statement includ Dr. Kenneth S. Latourette, profes of mission and Oriental history; Erwin R. Goodenough, professor Religion; Dr. Sidney Lovett, Chapla Dr. Halford E. Luccock, professor homiletics; Dr. John D. Schroeder, p fessor of homiletics and pastoral the ology; and Dr. Clarence P. Shedd, Yale Divinity School.

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Translated by John M. Jensen. These sermons are selected out of a collection of twenty-six originally printed in the Danish language in Argentina. They were delivered in the spring and summer of 1941, when Denmark had been one year under German occupation. In their striking and provocative form, as well as in the incisiveness of their message, these sermons resemble the four which were so favorably received here last year.

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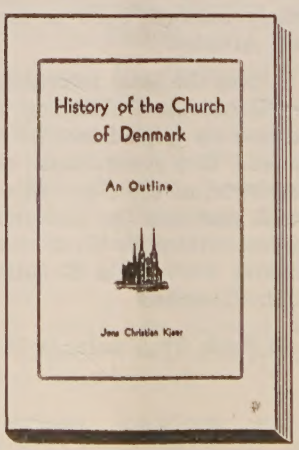

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